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THE
CHICAGO
LUTHERAN SEMINARY RECORD

APRIL, 1897.



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CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

FACULTY

REV. REVERE FRANKLIN WEIDNER, D.D., LL.D.

President and Professor of Dogmatics.

REV. HENRY WARREN ROTH, D.D.

Professor of Practical Theology.

REV. GEORGE HENRY GERBERDING, D.D.

Secretary and Professor of Historical Theology.

REV. WILLIAM AUGUSTUS SADTLER, M.A., PH.D.

Instructor in Greek and Philosophy.

REV. JEREMIAH FRANKLIN OHL, M.A., MUS.D.

Instructor in Church Music, Liturgics, and Diaconics.

REV. WILLIAM KELLER FRICK, M.A.

Instructor in Sacred History, Encyclopædia and Greek.

REV. EMANUEL NATHANAEL HEIMAN

Instructor in Hebrew.

REV. ALBERT CLAY, PH.D.

Instructor in Hebrew and Biblical Archaeology.

ARTHUR E. PHILLIPS,

Instructor in Oratory and Art of Expression.

The Bible holds a central position in the system of the Institution. The course of study aims 1) to furnish peculiarly effective methods for the study of the Scriptures in the original Hebrew and Greek, as well as in the Revised English Version; 2) to establish sound and systematic methods of investigating the Scriptures and of formulating Scriptural truth. All the sciences included in theology are logically arranged in independent courses, and each subject except Greek and Hebrew exegesis may be completed in one year. Advanced students of Theology have special advantages. In the future any regular graduate from other Theological Seminaries will receive full standing, and if he is enrolled as a regular resident student for one scholastic year, and passes a satisfactory examination in six subjects (five prescribed, Hebrew Exegesis, Greek Exegesis, Dogmatics, Theological Literature, and Philosophy,—the other subject being elective) such a student, whether ordained or unordained, may receive the degree of B. D.

Systematic instruction is given in English, German, Music, and Elocution. The method of all instruction in the Institution is partly through text-books, partly by lectures, and partly through original investigation on the part of the student. Emphasis is laid on the devotional life of the student, and upon a close personal relation between instructor and pupil.

For the Annual Catalogue, address the PRESIDENT, at 1311 Sheffield Ave., Chicago, Ill.

THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. II.

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No. 2

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The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty.

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Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

THEOLOGICAL SEMINARY EXTENSION SYSTEM.

A Theological Seminary can aid the Church in preparing and building up her Ministry to a more efficient service, in a two-fold way: 1) by giving the best possible training, practical and theoretical, to the candidates for the Holy Office during the three or four years in which they spend at the Seminary, and 2) by stimulating and guiding them in systematic study of theology after they leave the Seminary. But, in addition to this, the Theological Seminary can also be helpful to many pastors who for many years have been in active service, and who for various reasons wish to keep abreast of the advance that has been made in all departments of theological study.

The Chicago Lutheran Theological Seminary aims to accomplish both these ends in the best possible way, in so far as the Church will furnish the means for the Institution to accomplish this purpose. This Seminary has already taken the lead among all the Theological Seminaries in the United States in promoting the cause of systematic theological study on the part of Pastors in active work, for over one hundred and fifty pastors have been enrolled during the last year, as taking Post-Graduate courses.

There are now lying on our table inquiries from three

of the most influential Seminaries in our country asking for detailed information on this topic, and as we receive letters of inquiry constantly from pastors, not only of our own Lutheran Church, but from other denominations, and as there seems to be a general interest on this subject, we deem it advisable to explain more fully the aim and plans of the Post-Graduate Work for Non-Resident Pastors, and by way of preface will give the statutes which govern this Department of the work of our Seminary.

ARTICLE III.

8. The Faculty shall arrange for Post-Graduate courses of Study for Non-Resident Pastors.

9. The Faculty shall offer twenty-four courses of Post-Graduate work for Non-Resident Pastors, as follows:

POST-GRADUATE COURSES FOR NON-RESIDENT PASTORS.

I. *Exegetical Theology.*

1. Theological Encyclopædia and Hermeneutics.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. Aramaic, Syriac, and Arabic.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, and English).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Dogmatics (Latin).
14. Dogmatics (English).
15. Dogmatics (German and Scandinavian).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

10. The Post-Graduate work for Non-Resident Pastors shall be carried on by correspondence, and shall be under the supervision of the Faculty.

ARTICLE V.

9. The President of the Seminary, as President of the Faculty, shall have under his immediate supervision all Post-Graduate work for Non-Resident Pastors, during the whole year, but he may call upon any member of the Faculty for assistance.

ARTICLE VII.

24. The Examination in the Post-Graduate Courses for Non-Resident Pastors shall be in all cases in writing. It shall consist in written reviews, criticisms and notes on the books studied,—such work to be examined by the Faculty and passed upon.

25. The Faculty shall draw up the regulations governing the examinations in each course, and make a permanent record of them for future guidance.

26. Graduation in eight of the twenty-four courses offered to Non-Resident Post-Graduates shall lead to the degree of *Sacrae Theologiae Baccalaureus* (S. T. B.). One course must be taken from each of the five departments, and three are elective. No one can take up any of these Courses, unless he first reviews the corresponding course offered in the regular curriculum of the Seminary. When the degree is conferred and the diploma is awarded, a fee of twenty-five dollars shall be paid, which shall be used for the purchase of books for the Seminary Library.

27. Pastors having received the decree of B. D. or S. T. B. from this Institution may become candidates for the degree of *Sacrae Theologiae Magister* (S. T. M.), by graduating in twenty of the twenty-four courses offered for Post-Graduate work. For this degree graduation in Hebrew and Greek Exegesis, Dogmatics in English and in German, will be required (Courses 2, 3, 14, 15). When the degree is conferred and the diploma is awarded, a fee of fifty dollars shall be paid, which shall be used for the purchase of books for the Seminary Library.

We will call attention to the following points:

1) Our simple aim is to aid studious pastors in preparing themselves for more efficient work in their ministerial labors.

2) We believe that in this way we are doing a work for the Church, that will leave its impress for good, second only to that which the Seminary aims to accomplish by its regular instruction in the lecture hall.

3) Pastors can begin their studies at any time, and this part of the Seminary's activity never ceases. Over 500 letters were written in this department alone, during the months of May to October, 1896.

4) The student can take his own time, but we would advise that he do not take up more than two or three courses at a time, and by devoting one or two hours' daily study, he will be able to finish and graduate at least in one or two courses each year. In Hebrew and Greek Exegesis it is better to let the work run over three or four years.

5) These courses are not offered for the sake of making money, as even no charge is made for postage and superintendence of study, nor is the Institution anxious about conferring degrees. It takes about four years to graduate in eight courses, if regular systematic work is done, but some will naturally require even a longer period. Many also for various reasons will fall by the way, and become discouraged, but we are ready, free of expense, to aid all, irrespective of Synodical connections, to a more thorough knowledge of the great science of theology.

6) Many may not be able to buy all the books needed, at once, but there need be no haste in completing the courses. If a pastor has a good library, the extra books required in each course will cost from \$10 to \$20. There is no better way for Pastors acquiring a good working library.

7) For the encouragement of those who think they are too advanced in years to review their earlier studies, or to encourage such who in the necessity of the case were ordained before they had regularly studied theology, and to give an idea what can be done, and how grateful many are for the help and stimulus afforded them, we herewith make a few selections from late correspondence in this department, and in doing this we are not betraying confidence.

"I have been in the active pastorate over thirty years, and have not labored without some success, *sed Deo soli gloria*. Notwithstanding all this, I would like to enter upon a *regular systematic study of Theology*. What has put this into my head? I have never enjoyed either a Seminary, nor a systematic theological training, but I had to pick my way as best I could. To this very day I feel and deplore this defect. Though no longer young, I think a man is never too old to learn. If nothing more, it would give me greater satisfaction. I think I would feel as if I stood upon better *terra firma*. Oh! that I had seen such an offer as made by your Seminary, years ago!"

Another writes:

"The work which your Seminary is doing in aiding Pastors in their labors may not be noised abroad in public, but it is none the less a blessed work."

Another writes:

"Your Post-Graduate Course is a God-send."

Still another:

"I learned more in these three months, taking these courses than I did in three Semesters elsewhere."

The Seminary is also prepared to offer special advantages of instruction to Pastors *who take up their residence at the Institution* for a longer or shorter period. Many of our Lutheran Pastors accustomed to preach in German or in the Scandinavian tongues are anxious to pursue the study of theology in the English tongue, in order that they may adapt themselves to the demands of the times. The plans of our Seminary are especially adapted for such, and if they are not aiming at a degree they are permitted to take up any courses they may select. In addition to the theological work proper, six hours weekly instruction is provided in English, Rhetoric, and correct pronunciation, and three additional hours weekly in Elocution. During 1896-7 we had fourteen pastors in attendance taking the regular courses. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known.

The following statutes of the Seminary apply in this case:

ARTICLE VII.

22. Resident Pastors, not graduates of a College or of a Theological Seminary, in order to graduate in any course must pass the same examinations as regular students.

23. Resident Pastors and unordained students, regular graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew and German, may become candidates for the degree of B. D., under the following conditions:

1) They must be in residence at least five consecutive months of the Seminary year.

2) They must pass the Preliminary and Pass Examinations in four required courses (Hebrew and Greek Exegesis, Apologetics, and Dogmatics) and in two electives with a grade of 90 out of a possible 100.

R. F. W.

THE THOUGHT AND THE PLACE OF THE PSALMS.

BOOK IV. THE DIVINE DISCIPLINE.

Containing Psalms pre-exilic in writing, but compiled probably by Ezra and Nehemiah after the captivity.

15. Impending Doom. Pss. xc.-c.

a. The Mosaic Preface. Ps. xc., xci.

Ps. XC. *Mercy after long chastisement.*

Prayer of Moses.

The Cause of Discipline. Num. xiv. 26-35.

The Occasion for Writing. Num. xx. 22-29.

The Time of Writing. Deut. xxxi. 19, 20.

Authority. Faus. 297; Del. 1, 23.

Ps. XCI. *Deliverance from the Plagues.*

Song of Moses.

The Occasion for Writing. Ex. xii. 29-36.

The Time of Writing. Num. xiv. 11-25.

Authority. Faus. 300; Del. 3, 19.

b. Messianic Types. Ps. xcii.-c.

Ps. XCII. *The Holy Convocation.*

1 Kings i. 40, 41.

At the first anointing of Solomon and insurrection of Adonijah.

Authority. Smith's Bib. Dict. *David*, 564.

Ps. XCIII. *The Royal Theme above the Sea of Peoples.*

1 Kings i. 38, 39.

The second anointing of Solomon.

Ps. XCIV. *Prayer and Solace under Suffering.*

2 Chron. xxxiii. 3-10.

Persecution of Manasseh. 2 Kings xxi. 16.

Martyrdom of Isaiah. Heb. xi. 37.

Authority. Faus. Bib. Cyc., *Isaiah*, 313.

Ps. XCV. *Summons to Worship and Obedience.*

At Hezekiah's Recovery.

2 Chron. xxxiii. 24; 2 Kings xx. 6; Isa. xxxviii.

10; xxxiii. 24.

Authority. Stanley Jew. Ch. 2, 536; Faus. 308.

Ps. XCVI. *Leading Captivity Captive.*

1 Chron. xv. 1; xvi. 1, 23-33; Stanley Jew. Ch. 1, 422.

Hezekiah's Invitation to the Passover.

2 Chron. xxx. 6-9. See Faus. 309.

Ps. XCVII. *The Breaking through of the Kingdom of God, the Judge, and Saviour.*

In the Deliverance of Jehoshaphat.

2 Chron. xx. 23.

Authority. Hengstenberg, Faus. 313.

- Ps. XCVIII. *Greeting to Him who is revealed in Righteousness and Salvation.*
By Jehoshaphat's Hymn of Praise.
2 Chron. xx. 21.
Authority. Faus. 313.
- Ps. XCIX. *A Song of Praise to the thrice Holy One.*
In Hezekiah's Day of Fear.
2 Kings xix. 15-19; 2 Chron. xxxiii. 17; Isa. xxxvii. 14-20.
Authority. Faus. 313.
- Ps. C. *Summons to the whole world to serve the Living God.*
Through Hezekiah's Hymn of Praise.
2 Kings xix. 33, 36; 2 Chron. xxxii. 21 b.; Isa. xxxvii. 7, 37.
Authority. Faus. 315.
16. The New House of Bondage. Pss. ci.-cvi.
- a. The Pledge to David. Pss. ci.-ciii.
- Ps. CI. *The Vows of a King.*
David's Longing for the Ark.
2 Sam. vi. 9-11; 1 Chron. xiii. 12-14.
Authority. Del. 3, 74.
- Ps. CII. *Manasseh's Repentance.*
2 Chron. xxxiii. 10-13.
David's Forebodings. 2 Sam. xxiii. 5.
David's Repentance. 1 Chron. xxi. 30.
Authority. Faus. 317.
- Ps. CIII. *The Source of Blessing.*
2 Sam. vi. 12 a; Faus. 316.
The Secret Power in David's House. 1 Chron. xvii. 27.
- b. The New Covenant. Pss. civ.-cvi.
- Ps. CIV. *The Heptameron of New Creation.*
Illustrated by the History of Creation.
Showing Comfort of Divine Love and Power in Nature.
The Fact. 2 Chron. xxxvii. 22, 23.
The Hope. Ezek. xxxvii. 9-14.
Authority. Del. 3, 137.
- Ps. CV. *God's Hand in History.*
Dan. vi. 25-28.
vs. 1-15, Promised Rest in Canaan. 1 Chron. xvi. 8-22.
vs. 16-24, The New Joseph. Dan. vi. 2.
vs. 25-45, The New Moses. Dan. vi. 25.
Authority. Del. 3, 137.
- Ps. CVI. *The New Exodus.*
Realized. Ezra i. 5-11.
Prophesied. Jer. xxxii. 37-41; Ezek. xxxvi. 24.
Authority. Del. 3, 137.

CHARLES SIDNEY PASSAVANT, ESQ.

His final illness was of but a short week's duration. For the several preceding years, by reason of waning strength, he had gradually withdrawn from the activities of business life. The end came July 25th, 1894, at his home, Zelienople, Butler Co., Penn. Charles Sidney Passavant went to his eternal rest at the ripe age of 78 years, three months and five days. On Friday, July 27th, his burial took place; his friends and neighbors assembling in great concourse to testify the high esteem in which he was held by the community in which his entire life had been passed.

His parents, Philip L. and Zelig Passavant, in the early part of the century had made this beautiful spot in the valley of the charming Connoquenessing their home. In the village, named after his excellent mother, he grew to manhood with his brother, the Rev. William A. Passavant, D. D., of blessed memory, who but two months before had preceded him beyond the shoreless sea. Between these men, *Par nobile Fratrum*, the tenderest affection existed during their lengthened years. In life they were not divided; by death they are not separated.

Mr. Passavant was a merchant, taking the business which his father established in 1807 and successfully conducting it for fifty-five years. In his business relations he was

"An honest man,
The noblest work of God."

His word was never doubted; his fairness and honor never questioned. Generous toward others, severely just toward himself, he built up an enviable patronage. He oppressed no one, and many whose dues to him were forgiven, hold his name in grateful remembrance.

But better yet, Mr. Passavant was,—

"A Christian gentleman,
The highest type of man."

His sterling character received its first impress from the lessons learned at his pious mother's knee. They developed under the blessed influence of a godly home. In early youth, at the sacred altar of St. Paul's German



CHARLES SIDNEY PASSAVANT, ESQ.

Lutheran church, Zelenople, after instruction by the Rev. G. C. Schweitzerbarth, he assumed for himself the holy vows of confirmation. The grace of God rested with him, and with conscientious fidelity he sought to know and to do his duty toward God and man. His character developed with his years, and attained a fullness and completeness almost ideal, and not often realized.

His nature was sympathetic. He deeply felt the sorrows, ills and misfortunes of his fellow men. Without display, quickly, delicately, promptly, as a faithful steward of his divine Master, he gave his alms. To this day, many who shared his benefactions do not know the source of their relief. In later years, when his memory of passing events failed, with tenderest solicitude he remembered and inquired for the aged sick and infirm. A model of refinement and gentleness in his daily life, his memory is dear to those who knew him; children cherish the kindest recollections of him, his aged and life-long associates as one unite to say, "He was a good man."

Faithful to his God, he was loyal to his beloved Lutheran Church. Unobtrusive, he neither sought nor cared for place or preferment; yet with painstaking fidelity he discharged the duties laid upon him, and gave his full share of the offerings through which the varied activities of the Church are sustained. Even among his intimate friends, few knew how regular and generous were his benefactions in behalf of Christian education, missions and works of mercy.

When Rev. G. Bassler, in 1843 established the English Lutheran church at Zelenople, Mr. Passavant took part in and united with the congregation. For fifty years, with special acceptance to the congregation, he served as its treasurer; and every pastor throughout that long period would bear willing testimony to his kindly thoughtfulness. Almost without an interruption during these years, he was also a member of the Council of his church. Whilst health allowed he was constant in his attendance upon the services and in the use of the Holy Sacrament. Wise in counsel and prudent in action, he was a very pillar of the church. His labors and con-

tributions greatly aided in the erection of the first, and later, of the present beautiful church edifice, and in the securing of its commodious grounds adjacent.

When the Pittsburgh Synod of the Evangelical Lutheran Church was organized, January 14th, 1845, Mr. Passavant was present as delegate from the parish of Rev. G. Bassler, and took substantial part, as one of the founders of this vigorous "Missionary Synod."

Ever since the organization of the Orphans' Home and Orphans' Farm School, nearly a half century ago, Mr. Passavant was one of the "Board of Visitors," and seldom missed an annual meeting. When the Orphans' Farm School was established at Zelienople, Pa., he was appointed a member of the Executive Committee, and gave cheerfully the benefit of his ripe counsel and business experience as the interests of the Institution made their heavy demands upon him.

At the establishment of the Chicago Lutheran Theological Seminary, he greatly rejoiced, because of his long and deep interest in the Home Mission work of the Lutheran Church in the great West and North West. From him, his brother, the Rev. W. A. Passavant, D. D., received much encouragement in the laborious but hopeful undertaking.

On March 9th, 1870, Mr. Passavant was united in marriage with Miss Jane, daughter of the late Edward Vance Randolph of Zelienople, Pa. Mrs. Passavant, a son and a daughter, survive, to lament the loss of a most loving husband, a kind and affectionate father; who found his highest happiness in the bosom of his home and family, and studied to provide for their pleasure and comfort.

As a memorial to the Christian character and noble manhood of her devoted husband; as a thank offering to God for the happy years enjoyed with him; and that the good work in which he was so deeply interested, might be aided and continued, Mrs. Jane R. Passavant three years ago, gave to the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., the sum of Five Thousand Dollars for the establishment of the *Charles Sidney Passavant Foundation*; the income from which is to be used yearly to aid at least three worthy

and needy young men in preparation for the office of the Holy Ministry.

May the recipients of this helpful benefaction from year to year be filled with the rich gifts of the Holy Spirit, that the churches may reap many a precious harvest through their zealous and holy lives and service. "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

H. W. R.

SOME RECENT BOOKS.

(Under this heading we will notice, from time to time, such new books as we regard of permanent value. We do not obligate ourselves to notice all the books sent for review.)

NEVIUS, JOHN L., D. D. *Demon Possession and Allied Themes*. Being an inductive study of Phenomena of our own times. With an Introduction by Rev. F. F. Ellinwood, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church. Second edition. Fleming H. Revell Co., Chicago, Toronto, New York. 1896.

Dr. Nevius was for forty years a missionary in China, and made the question of "demoniacal possession" as seen among the Chinese a special study. All those who accept the teaching of the Bible as to the reality of demoniacal possession, will find in this work strong arguments to prove that such demoniacal possession still exists. This work contains an able discussion of the whole subject in all its bearings upon the many false teachings now in vogue, and gives, in our judgment, the best solution of what is known as Modern Spiritualism or Spiritism. We know of no better work on this whole subject of demonology, and it is especially helpful in being an excellent guide to the best literature on this and allied subjects.

WILLIAMS, EDWARD F., D. D. *Christian Life in Germany as seen in the State and Church*. Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 320. Price \$1.50.

What surprises us is that the author, the Western Editor of the *Congregationalist*, although he seems to know very little of the wonderful progress which the Lutheran Church has made in this country, should nevertheless write, with such sympathy and true insight, of

the religious and social life of Germany. Special chapters are devoted to the work of Foreign Missions, the Inner Mission, the Deaconess' Institutions, and the Social and Industrial movements of the day. This work is of special interest to a Lutheran and deserves a wide circulation.

MEYER, REV. FREDERICK. *Deaconesses and their Calling*. A Hand-book for the Instruction of Probationers. Translated from the Second German edition by Emma A. Endlich. Geo. Brumder, Milwaukee, Wis. Pp. 58. Price 35 cents.

This work was originally prepared by the Rector of the Evangelical Lutheran Deaconess Institution at Neuendettelsau, and has been translated for use in the various Deaconess' Institutions of the Lutheran Church in this country. Copies of this work ought to be found in every pastor's library, as well as in all our Sunday school libraries.

BLAICKIE, W. G., D. D., LL. D. *The Personal Life of David Livingstone*. Fleming H. Revell Co. Pp. 508. Price \$2.00.

The Fleming H. Revell Company has been greatly aiding the cause of Foreign Missions by publishing neat and inexpensive books about missions and missionaries. This is the standard biography of Livingstone, but the high price of the original edition was the only obstacle to its popularity. After having been out of print for many years, it has now been republished in this beautiful and popular edition. Such works ought to be read by all interested in missions, by our Sunday school teachers, and the members of Bible Classes.

CHAMBERLAIN, REV. JACOB, M. D., D. D. *In the Tiger Jungle*. Stories of missionary work among the Telugus of India. Fleming H. Revell Co. Pp. 218. Price \$1.00.

Dr. Chamberlain was for thirty-seven years a missionary of the Reformed Church in America among the Telugus and knows how to make the history of mission life interesting and fascinating. This work ought to be read by all Lutherans who are interested in the work of the General Council among the Telugus in India. The very titles of these chapters impel us to read: "In the Tiger Jungle," "The Man with the Wonderful Books," "Encounter with a Ten-foot Serpent," "An Audience of Monkeys," "Unhatchable Ink-bottles," etc. The book

is well illustrated with plates, and is more interesting than three-fourths of the books now found in Sunday school libraries.

SHINN, G. W., D. D. *Some Modern Substitutes for Christianity*. Pp. 87. Price 50 cents.

WOLCOTT, P. C., B. D. *What is Christian Science?* Fleming H. Revell Co. Pp. 63. Price thirty-five cents.

To those who are in danger of being misled by the false sophistries of theosophy, spiritualism, and Christian Science, we would recommend that they read these books in order to see what kind of husks these Isms would offer in place of Christianity.

SCOTT, HUGH M., D. D. *Origin and Development of the Nicene Theology*, with some reference to the Ritschlian view of Theology and History of Doctrine. Chicago Theological Seminary Press (Congregational). Pp. 390. Price \$1.50 net.

These lectures were delivered on the Stone Foundation at Princeton Theological Seminary, in 1896, and in Chicago before the Congregational Theological Seminary, in which institution Dr. Scott holds the chair of Ecclesiastical History. These lectures are an able defense of Nicene Theology and a good antidote to the negative tendencies of the schools of Ritschl and Harnack. We hope that many of our clergy will read this able work, and commend it especially to those studying the History of Doctrines.

GERFEN, ERNST. *Baptizein*. The voice of the Scriptures and Church History concerning Baptism. Lutheran Book Concern, Columbus, Ohio. Pp. 236. Price \$1.00.

A most readable and interesting book on the whole subject of Baptism. The author has gathered much information together, and the work is well adapted to put in the hands of Lutheran laymen who come in contact with the Baptists, Campbellites, and others, who have unscriptural views on Baptism.

THE DOCTRINE OF THE DIVINE ATTRIBUTES.

In the January number of the RECORD we published *Outline Notes* on the recognition of God as Holy Love, and after adding a few thoughts from Gerhard, we continue our discussion of the *Divine Attributes*.

9. The older theologians well perceived that the fundamental axiom, that God is love (1 John 4:16), contained the entire knowledge of God. Gerhard calls it a practical, ethical, active definition of God.

10. *Gerhard*: The God of revelation is rightly defined as Love, because He does everything in and from love—from love proceed all the works of God. . . . So also does the practical knowledge of God consist in love. It profits nothing to dispute with subtlety concerning God, and meantime to be without love to that Highest Good, that Essential Love.

IV. *Literature*: Luthardt, *Kompendium*, sec. 23; Sartorius, *Doctrine of Divine Love*, pp. 3-20; Weidner, *O. T. Theology*, sec. 44-48; Martensen, *Christian Ethics*, Vol. I., pp. 61-75; *Dogmatics*, sec. 51; Van Oosterzee, *Christian Dogmatics*, sec. 50; Delitzsch, *Biblical Psychology*, pp. 222-229; Strong, *Systematic Theology*, pp. 127-130, 140-143; Thomasius, *Christi Person und Werk*, sec. 16, 20; Frank, *Wahrheit*, sec. 16, 19.

SEC. 8. *The Doctrine of the Divine Attributes.*

I. Definition of the Divine Attributes and their Relation to the Divine Essence.

1. The divine attributes do not denote anything superadded to the divine essence, but are only inadequate conceptions of an infinitely perfect essence (*Quenstedt*).

2. These attributes, however, are not merely different conceptions in our minds, but different modes in which God reveals Himself.

3. Considered in and of themselves, they are really and absolutely one with the divine essence. The attributes cannot be separated from God, since they are the very essence of God (*Gerhard*).

4. These attributes are called *affections*, because they treat of and designate the divine essence; they are called *attributes*, because they are attributed to God by our intellect; and are called *perfections*, because they most perfectly declare God's essence.

5. Although we may in a certain sense make a distinction between essence and attributes, this is only a *formal* distinction, one in thought, not in fact. *Hollaz*: "Divine attributes are distinguished from the divine essence and from each other, not *nominally*, because divine attributes imply distinct conceptions, nor *really*, because the divine essence is most simple, destitute of all real composition, but *formally*, because we form single conceptions of the operations of the single attributes, although they do not exist separately in the divine nature."

6. The attributes of God are not merely our subjective conceptions of God, as the Pantheists and Nominalists maintain, "but have existed in essential objectivity in God, before all activity of the distinguishing human intellect was called into existence" (*Rothe*).

7. We teach, therefore, with the Realists (of one class), that the attributes of God are objectively true as revealed, and have therefore their ground in the divine essence (*Martensen*). They have an objective existence.

8. The divine attributes belong to God, not as though they

made up His nature, as though His whole being consisted only of the combination of the same; but because they are the *forms* and *outward* expressions, in which His Essence is revealed and becomes manifest" (*Bruch*). They manifest the Divine Essence.

II. Methods of Determining the Divine Attributes.

1. Two ways have been used in times past to obtain a knowledge of the attributes of God, 1) by combining the statements of the Bible, as perfectly as we can, and 2) by the reason attempting to enumerate all the perfections of God.

2. The Scholasticism of the Middle Ages, adopted by our older Dogmaticians, sought to determine the Attributes of God in a three-fold way,—1) of eminence, 2) of negation, and 3) of causality.

3. The *way of eminence* ascribes to God, in the highest sense, all the perfections which we can discover in His creatures. Whatever exists in an effect, pre-exists in the cause.

4. The *way of negation* removes from our conception of God all imperfections which we observe in creatures, and attributes to Him all the opposite perfections. There is no defect in Him who is supremely perfect. *Hollaz*: Relying upon this principle, we call God independent, infinite, incorporeal, immense, immortal, incomprehensible.

5. The *way of causality* recognizes from the effects an efficient first Cause, and predicates of God those attributes which are necessary to create, preserve, and govern, the world of nature and mind.

6. Though this three-fold method seems valuable, it has its limitations, and promises far more than it really gives.

7. "Infinitely preferable to the method of an arid reasoning is the thoughtful observance of God's *revelation* of Himself, in His Word, works, and ways, which rival each other in their unceasing manifestation of His attributes" (*Van Oosterzee*).

III. The Classification of the Divine Attributes.

1. Various classifications have been proposed, the object in view being order and clearness of presentation, as *negative* (unity, simplicity, immutability, infinity, immensity, eternity) and *positive* (life, knowledge, wisdom, holiness, justice, truth, power, goodness), the former denying certain imperfections, and the latter affirming perfections, concerning God.

2. Instead of using the terms negative and positive, many distinguish them as absolute and relative (that is, attributes which express the relation of God to Himself, and His relation to the world), immanent and transitive (the former relating to God as He is in Himself, the latter referring to actions outside of Himself), or quiescent and operative.

3. All these terms do not express different modes of classification, but simply different modes of designating the same classification.

4. *Philippi* adopts a three-fold division: 1) of Absolute Being; 2) of Absolute Personality; and 3) of Holy Love. If we regard God as the Absolute Being in His relation to the world, we obtain the attributes of eternity and omnipresence; if we conceive of God

as the Absolute Person, we obtain the attributes of omnipotence and omniscience; if we conceive of God as Holy Love, we obtain the attributes of divine wisdom, divine justice, and divine goodness. From the contemplation of these attributes we derive all the other attributes of God.

5. Luthardt adopts the following classification:

I. Relation of God to the natural world—

- 1) Absolutely.—Eternity, immensity, immutability.
- 2) Relatively.—Omnipresence, omnipotence, omniscience, wisdom.

II. Relation of God to the moral world—

- 1) Absolutely.—Holiness, justice, truth.
- 2) Relatively.—Love, goodness, grace, mercy, faithfulness.

6. We prefer the following classification:

I. Attributes of Divine Essence.

Aseity, infinity, unity, eternity, immutability, immortality, spirituality, simplicity, invisibility, immensity, omnipresence, goodness, blessedness.

II. Attributes of Divine Knowledge.

Omniscience, wisdom.

III. Attributes of Divine Will.

Omnipotence, holiness, justice, faithfulness, truth, goodness, grace, mercy.

IV. The Particular Attributes.

1. By *aseitas* or self-existence is meant that attribute of God by which He is the *cause of Himself*, self-existent, complete in and of Himself, not dependent on any other being. Acts 17:24, 25. "For who hath known the mind of the Lord? or who hath been his counselor?" Rom. 11:34.

2. God is *infinite*, because no limitation can be assigned to His essence, either of time, or place, or of anything else. He is exalted above all we can know or think. "His greatness is unsearchable." Ps. 145:3.

3. *Unity* is that attribute of God, by which we conceive the divine essence to be absolutely single. "The Lord our God is one Lord" (Deut. 6:4), "there is none else beside him" (Deut. 4:35). Mark 12:29; 1 Cor. 8:4; Eph. 4:6.

4. *Eternity* is that attribute by which God is freed from all succession of time, without beginning or end, and contains in Himself the ground or reason of time. Isa. 44:6, "I am the first, and I am the last; and beside me there is no God." To Him, past, present, and future are *one eternal now*, for with God there is no time.

5. In the conception of eternity is involved also the notion of the *immutability* of God, which consists in this, that God is liable to no change either as to His essence, or as to His will or purpose. Ps. 102:27, "Thou art the same"; James 1:17, "with whom can be no variation." Mal. 3:6, "For I the Lord change not."

- 1) When in Scripture (Gen. 6:6) repentance is ascribed to God, this must be explained in the light of Num. 23:19, for this does not imply any change in God, but in His relations to men.

- 2) When prophecies are not fulfilled, this can be explained from the conditional nature of prophecy. See Jonah 3:4, 10; Jer. 18:7, 8.
- 3) In the Incarnation there is no change in the divine nature, but in the divine mode of manifestation. This has a bearing on the Kenotic theory.
- 4) The immutability of God is consistent with His activity in nature and grace.
6. To the eternal God are also ascribed the attributes of life or *immortality* and incorruptibility (Rom. 1:23; 1 Tim. 1:17).
 - 1) God is life 1) essentially, having life in Himself and of Himself, by His own nature and essence (John 5:26); and 2) effectively, because He is to all the cause and origin of life, not formally, but causally (Acts 17:28). (*Quenstedt*).
 - 2) When God is described as incorruptible, the idea is that He is the Imperishable One, because His nature is unchanging and based on itself, and is equivalent to "He only hath immortality" (1 Tim. 6:16).
7. *Spirituality*. God is absolute, pure immaterial Spirit (John 4:24). Negatively, materiality is excluded; positively, God's essence is Spirit.
8. Involved in the divine spirituality is the attribute of *simplicity*, by which God is not compounded of matter and form, of integral parts, either as to His nature or substance. Ex. 3:14, "I AM THAT I AM." This attribute implies His indivisibility.
9. The immateriality and spirituality of God implies His *invisibility*. "The invisible God" (Col. 1:15).
10. The infinity of God, with respect to time, is eternity, and with respect to space, is *immensity*. This attribute of *immensity* includes the idea that the essence of God 1) is not subject to limitations of space, and 2) is above all space, being Himself the cause of space. Space itself is a creation of God Rom. 8:39, "nor height, nor depth, nor any other creature."
11. From the immensity of God follows 1) the attribute of *illocality*, that God is absolutely everywhere, and 2) that of *omnipresence*, by virtue of which God is present to all His creatures.
 - 1) This presence of God is not simply one of *effectual operation*.
 - 2) Nor one only by *sight* and *knowledge*.
 - 3) But God in His entire *essence* is present at the same moment everywhere.
 - 4) This is not a local or *circumscriptive* presence, as if God could be comprehended or circumscribed.
 - 5) Nor a *definitive* presence, in the way angels are present, who are present somewhere, without the local occupation of space.
 - 6) But a *repletive* presence, which belongs to God alone *per se* and essentially, by which God, being confined to no place because of the immensity of His essence, fills all space.
 - 7) But this omnipresence is not of necessity, which is the

CHICAGO SEMINARY ITEMS.

CALENDAR.

1896.

- Oct. 1.—*Thursday*, 10 A. M. Fall Term begins.
 Dec. 17.—*Thursday*, 9 A. M. Preliminary Examinations begin.
 Dec. 23.—*Wednesday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1897.

- Jan. 5.—*Tuesday*, 9 A. M. Spring Term begins.
 Jan. 6.—*Wednesday*, 5 P. M. Preliminary Examinations end.
 April 19.—*Monday*, 2 P. M. Pass Examinations begin.
 April 26.—*Monday*, 5 P. M. Pass Examinations end.
 April 27.—*Tuesday*, 10 A. M. Examinations by the Directors.
 April 28.—*Wednesday*, 10 A. M. Board of Directors meets.
 April 28.—*Wednesday*, 8 P. M. Annual Address.

SUMMER VACATION.

- Oct. 6.—*Wednesday*, 10 A. M. Board of Directors meets.
 Oct. 7.—*Thursday*, 10 A. M. Fall Term begins.
 Oct. 7.—*Thursday*, 2 P. M. Matriculation Examinations.
 Oct. 9.—*Saturday*, 9 A. M. Final Examinations.
 Dec. 20.—*Monday*, 9 A. M. Preliminary Examinations begin.
 Dec. 23.—*Thursday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1898.

- Jan. 3.—*Tuesday*, 9 A. M. Spring Term begins.
 Jan. 3.—*Tuesday*, 2 P. M. Preliminary Examinations begin.
 April 27.—*Wednesday*, 8 P. M. Annual Address.

FORMER STUDENTS.

Of those who have studied in our Seminary there are now forty-six in the active ministry. Since the appearance of the last Catalogue the degree of S. T. B. has been conferred upon

Rev. Arthur F. Hertel, A. M., Bunker Hill, Ill.;
 and the degree of B. D. upon

Rev. Thormond Severin Kolste, Benton, Iowa.

Rev. O. G. U. Siljan, Northwood, Iowa.

Prof. Charles O. Solberg, Ottawa, Ill.

Rev. Isaiah Whitman, Newberry, Ind.

CATALOGUE OF STUDENTS.

SIXTH YEAR, 1896-97.

Candidates for the Degree of Baccalaureus Sacræ Theologiæ.

LAURY, REV. PRESTON A.,*	-	-	-	-	Marietta, Pa.
REHRIG, REV. W. M., PH. D.*	-	-	-	-	Greenville, Pa.

Candidates for Graduation with the Degree of B. D.

BENZE, CHARLES THEODORE,	-	-	-	-	Erie, Pa.
HALL, WILLIAM,	-	-	-	-	Sheet Harbor, N. S.
HOEFER, BENJAMIN FRANKLIN,	-	-	-	-	Dayton, Ohio.
WILKE, OTTO JOHN,†	-	-	-	-	Madison, Wis.

Candidates for Graduation.

CLEMENS, REV. JOHN JONSSON,	-	-	-	-	Glenboro, Manitoba.
CRILE, AUSTIN DANIEL,	-	-	-	-	Baltic, O.
EVANS, REV. WILLIAM,†	-	-	-	-	Goshen, Ind.
FROBERG, JOHN,	-	-	-	-	Chicago, Ill.
HOGSHEAD, LUTHER,	-	-	-	-	Arbor Hill, Va.
JENSEN, FRANK EDWARD,	-	-	-	-	Chicago, Ill.
KUHLMANN, REV. ERNST JOHN EMIL,†	-	-	-	-	Pemberville, O.
MENGERS, VIGGO JULIUS,	-	-	-	-	Fredericia, Denmark.

ANDERSEN, REV. OLE CHRISTIAN,	-	-	-	-	Fort Ransom, N. D.
<i>Takes 8, 9, 10, 12, 13, 16, 17, 18.</i>					
ARBAUGH, ALONZO HARVEY,	-	-	-	-	Kilgore, Ohio.
<i>Takes 2, 4, 6, 11, 12, 13.</i>					
ARNDT, JAMES ALLEN,	-	-	-	-	Arnt, N. C.
<i>Grad. 1, 2, 4, 5. Takes 3, 6, 7, 8, 10.</i>					
BARRON, ANDREW CORNELIUS,	-	-	-	-	Stoughton, Wis.
<i>Grad. 1, 2, 3, 4, 5. Takes 6, 7, 8, 9, 10, 11, 14, 17.</i>					
BEISTEL, FRANKLIN SMITH,	-	-	-	-	Pleasant Unity, Pa.
<i>Grad. 1, 2, 3, 4, 5. Takes 6, 7, 8, 9, 10, 14, 17.</i>					
BENSON, THOR JORGEN, ESQ.,	-	-	-	-	Chicago, Ill.
<i>Takes 1, 2, 4, 5.</i>					
BENZE, ALBERT LOUIS,	-	-	-	-	Erie, Pa.
<i>Grad. 2, 3, 4. Takes 1, 5, 6, 7, 8, 9.</i>					
BOULTON, MERRELL ELWOOD,	-	-	-	-	Goshen, Ind.
<i>Grad. 1, 2, 4. Takes 3, 5, 6, 7, 8, 14.</i>					
BREIDABLIK, REV. JOHN JOHNSON,	-	-	-	-	Chicago, Ill.
<i>Takes 1, 6, 10, 11, 12, 13, 14, 16.</i>					
BRUNNER, PER ALEXANDER,	-	-	-	-	Stockholm, Sweden.
<i>Takes 1, 2, 4.</i>					
CORBET, ZENAN MELANCHTHON,	-	-	-	-	Van Wert, Ohio.
<i>Takes 1, 2, 3, 4.</i>					
EITTREIM, KNUTE OLSON,	-	-	-	-	Chicago, Ill.
<i>Grad. 4. Takes 2, 5, 6.</i>					

* Post-graduate Department. † Former student, non-resident.

ESPESETH, OLE KNUTSEN,	-	-	-	-	Erskine, Minn.
<i>Takes 1, 2, 3, 4, 5.</i>					
FJELDSTAD, REV. HALVOR,	-	.	-	.	Granite Falls, Minn.
<i>Takes 6, 8, 10, 11, 12, 13, 14.</i>					
FORSBERG, GUSTAVE,	-	-	-	-	Manistee, Mich.
<i>Takes 1, 2, 3, 4, 5.</i>					
FREDERICK, PAUL WILLIAM HERMAN,	-	-	-	-	Washington, Pa.
<i>Takes 1, 2, 3, 4, 5, 6, 7, 8, 9, 17.</i>					
FRISHKORN, JOHN ADAM,	-	-	-	-	Burgettstown, Pa.
<i>Grad. 1, 2, 3, 4, 5. Takes 6, 7, 8, 9, 10, 14, 15.</i>					
GERBERDING, PAUL JAMES,	-	-	-	-	Pittsburgh, Pa.
<i>Takes 4.</i>					
HABERLAND, MICHAEL EDMUND,	-	-	-	-	Chicago, Ill.
<i>Takes 2, 4.</i>					
HAECKER, EDWARD,	-	-	-	-	Iowa City, Iowa.
<i>Grad. 1, 2, 4, 5, 6. Takes 3, 7, 8, 10, 11, 14, 15, 16.</i>					
HANSEN, ERIK,	-	-	-	-	Assens, Denmark.
<i>Grad. 2, 4. Takes 1, 3, 5, 6, 8.</i>					
HARRISVILLE, REV. LARS,	-	-	-	-	Sioux City, Iowa.
<i>Takes 8, 10, 11, 12, 13, 14, 16, 20.</i>					
HOEVERSTAD, REV. HELGE,	-	-	-	-	Holden, Minn.
<i>Takes 1, 6, 11, 12.</i>					
HOLL, WILLIAM FREDERICK,	-	-	-	-	Boston, Mass.
<i>Grad. 3, 4. Takes 1, 2, 5, 6, 7, 9.</i>					
HOOKLAND, SIBERT,	-	-	-	-	Mabel, Minn.
<i>Takes 1, 2, 3, 5.</i>					
JENSEN, JENS KRISTIAN,	-	-	-	-	Tuxedo, Mo.
<i>Takes 1, 2, 6, 14, 15, 16, 17.</i>					
JENSEN, JENS PETER,	-	-	-	-	Assens, Denmark.
<i>Takes 2, 4.</i>					
JOHNSON, EDWARD,	-	-	-	-	Addison, Iowa.
<i>Grad. 1, 5, 11, 12, 13. Takes 2, 4, 6, 7, 10, 14, 15.</i>					
KABELE, GEORGE PHILIP,	-	-	-	-	Platteville, Wis.
<i>Grad. 1, 2, 4, 5, 6. Takes 3, 7, 8, 10, 11, 14, 16.</i>					
LANG, NELS NELSON,	-	-	-	-	Oestofte, Denmark.
<i>Grad. 1, 2, 3, 4, 5, 6. Takes 7, 8, 9, 10, 11, 12, 13.</i>					
LARSEN, LEWIS CHRISTIAN,	-	-	-	-	Racine, Wis.
<i>Takes 2, 3, 6.</i>					
LIPPARD, CEPHAS KELLEY,	-	-	-	-	Statesville, N. C.
<i>Takes 1, 2, 3, 4, 5, 6.</i>					
LUZ, NATHANIEL SIGISMUND,	-	-	-	-	Dubuque, Iowa.
<i>Grad. 1, 2, 4, 5. Takes 3, 6, 7, 8, 11, 14, 15.</i>					
MADSEN, JAMES,	-	-	-	-	Svendborg, Denmark.
<i>Takes 1, 2, 4, 5.</i>					
MARTINSON, RUNOLFER,	-	-	-	-	Anausa, Manitoba.
<i>Takes 1, 2, 3, 4, 5, 6.</i>					
MARTIN, REV. EDWARD,	-	-	-	-	Sacred Heart, Okl.
<i>Takes 3, 6, 8, 10, 11, 12, 13.</i>					
MAURITZSON, JULES,	-	-	-	-	Marsvinsholm, Sweden.
<i>Takes 1, 2, 3, 4, 5.</i>					
MEINHOLD, REV. ERNST,	-	-	-	-	Adrian, Mich.
<i>Takes 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 20.</i>					
MICHELSSEN, REV. MICHAEL,	-	-	-	-	Crookston, Minn.
<i>Takes 1, 6, 10, 11, 12, 14, 17.</i>					
MILLER, CALVIN LUTHER,	-	-	-	-	Eli, N. C.
<i>Grad. 1, 2, 3, 4, 5. Takes 6, 7, 8, 9, 10, 11, 14.</i>					
MOELLER, JENS,	-	-	-	-	Elk Horn, Ia.
<i>Takes 1, 2, 6, 10.</i>					
PEARCH, LORAN OTTO,	-	-	-	-	Sherodsville, O.
<i>Grad. 1, 2, 3, 4, 5. Takes 6, 7, 8, 9, 10, 14, 15.</i>					

REED, HARRY BERTRAM,	- - - - -	Pittsburgh, Pa.
<i>Takes 1, 2, 3, 4, 5, 6.</i>		
SCHROEDER, AUGUST HENRY,	- - - - -	Chicago, Ill.
<i>Takes 2, 4, 5.</i>		
SCOTT, JENS SVEREN HANSEN,	- - - - -	Brundby, Denmark.
<i>Takes 2.</i>		
SHUEY, JOHN WILLIAM,	- - - - -	Swoope, Va.
<i>Grad. 2, 3, 4, 5. Takes 1, 6, 7, 8, 12, 13, 14, 15.</i>		
SVENSON, REV. JOHAN FREDERICK,	- - - - -	Holden, Minn.
<i>Takes 1, 10, 11, 12, 14.</i>		
TELLEEN, SAMUEL FREDERICK,	- - - - -	Rock Island, Ill.
<i>Takes 1, 2, 3, 4, 6, 7.</i>		
THOMPSON, THOR CARLYLE,	- - - - -	Moscow, Wis.
<i>Takes 1, 2, 3, 4, 5, 8.</i>		
TRABERT, EARNEST ANTON,	- - - - -	Wilkesbarre, Pa.
<i>Grad. 1, 2, 3, 4, 5. Takes 6, 7, 8, 9, 10, 14, 15, 20.</i>		
VETELL, CARL WERNER,	- - - - -	Sioux City, Ia.
<i>Takes 1, 2, 3, 4, 5.</i>		
WARSTLER, CHARLES LEE,	- - - - -	Canton, O.
<i>Grad. 4. Takes 1, 2, 3, 5.</i>		
WESWIG, CARL MARCUS,	- - - - -	Milwaukee, Wis.
<i>Grad. 1, 2, 3, 4, 5. Takes 6, 7, 8, 9, 10, 14, 15, 17.</i>		
WIKE, REV. POLYCARP C.	- - - - -	Tom's Brook, Va.
<i>Takes 1, 2, 3, 6, 11, 12, 14, 15.</i>		
WOLD, OSCAR RUDOLPH,	- - - - -	Twin Valley, Minn.
<i>Grad. 1, 2, 4, 5, 6. Takes 3, 7, 8, 10, 14.</i>		
YTREHUS, REV. CHRISTOPHER,	- - - - -	La Crosse, Wis.
<i>Takes 1, 6, 8, 10, 11, 12.</i>		
YUNG, REV. HERMAN AMBROSE,	- - - - -	Lake, Ind.
<i>Grad. 1, 2, 3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 16. Takes 8, 9, 15.</i>		
ZUNDEL, JOHN ALLEN,	- - - - -	Greensburg, Pa.
<i>Grad. 1, 2, 3, 4, 5. Takes 6, 7, 8, 9, 10, 14.</i>		

*Post-Graduates.**

ANDA, REV. A. C.,	- - - - -	Tacoma, Wash.
<i>Takes 2, 3, 18, 22.</i>		
ARLEN, REV. EDWARD,	- - - - -	Rockwell, Iowa.
<i>Takes 1, 3.</i>		
AURAND, REV. C. M.	- - - - -	Berwick, Pa.
<i>Takes 1.</i>		
BAINES-GRIFFITH, REV. D.,	- - - - -	Kansas City, Kan.
<i>Takes 1, 3, 5, 6, 7, 11, 14, 19.</i>		
BALLENTINE, REV. S. C.,	- - - - -	White Rock, S. C.
<i>Takes 3, 12, 18.</i>		
BECK, REV. A. R.,	- - - - -	Rightwell, S. C.
<i>Takes 1, 2, 4, 5.</i>		
BERGIN, REV. ALFRED, B. D.	- - - - -	Warren, Minn.
<i>Takes 2, 3, 5, 6, 11, 21, 22.</i>		
BIERMAN, REV. G. F., PH. D.	- - - - -	Halifax, Pa.
<i>Takes 1, 2, 3, 6, 12, 14, 18, 21, 23.</i>		
BOORD, REV. J. A.,	- - - - -	Donegal, Pa.
<i>Takes 1, 2, 3, 4, 9, 10, 14, 18.</i>		

* Non-resident pastors pursuing systematic theological studies after ordination. We have here enrolled those only who have made report of work done, and who are doing genuine work. The numbers refer to the post-graduate courses as given in this number of the RECORD.

BORN, REV. J.,	- - - - -	Stony Ridge, O.
<i>Takes 1, 6.</i>		
CONRAD, REV. C. N.,	- - - - -	Rochester, N. Y.
<i>Takes 19, 20.</i>		
CROMER, REV. J. L.,	- - - - -	Newton, N. C.
<i>Takes 1, 11, 12, 14, 17, 18, 19, 22.</i>		
DAHLKE, REV. W. A.,	- - - - -	Reserve, N. Y.
<i>Takes 2, 6, 10, 15, 17, 18, 19, 23.</i>		
DALE, REV. W. H.,	- - - - -	Williamstown, Pa.
<i>Takes 1, 6, 22.</i>		
DRESSLER, REV. W. G.,	- - - - -	Greenville, Pa.
<i>Takes 1, 14.</i>		
DUNLAP, REV. G. W.,	- - - - -	Millersburg, O.
<i>Takes 1, 6, 7, 10, 11, 12, 18, 19, 23.</i>		
EBERT, REV. D. P.,	- - - - -	New Washington, O.
<i>Takes 1, 2, 3.</i>		
EGGEN, REV. T.,	- - - - -	Madison, Wis.
<i>Takes 3, 6.</i>		
FINCK, REV. W. J.,	- - - - -	Anderson, Ind.
<i>Takes 1, 3.</i>		
FLOTO, REV. C. F.,	- - - - -	Dyson, O.
<i>Takes 1, 18.</i>		
FREED, REV. C. A.,	- - - - -	Middlebrook, Va.
<i>Takes 2, 3, 5.</i>		
FRITSCHER, REV. G. F.,	- - - - -	Galveston, Tex.
<i>Takes 1, 7, 9, 16, 19, 20.</i>		
FRITSCHER, REV. H. L.	- - - - -	West Superior, Wis.
<i>Takes 1, 5, 7, 10, 11, 12, 18, 21.</i>		
GEBERT, REV. GEORGE,	- - - - -	Tamaqua, Pa.
<i>Grad. 1, 12, 17. Takes 2, 3</i>		
GEBHART, REV. H. K.,	- - - - -	Fargo, N. D.
<i>Grad. 14. Takes 3, 18.</i>		
GJEVRE, REV. A. H.,	- - - - -	Fertile, Minn.
<i>Takes 1, 4.</i>		
GOLLADAY, REV. R. E.,	- - - - -	Baltimore, Md.
<i>Grad. 1. Takes 6, 9, 12, 14, 18, 19, 22.</i>		
GRABAU, REV. H. R.,	- - - - -	Brockfort, N. Y.
<i>Takes 1, 2, 3.</i>		
GRABAU, REV. R. F. W.,	- - - - -	Kirchhayn, Wis.
<i>Takes 1.</i>		
HALLMAN, REV. S. T., D. D.,	- - - - -	Prosperity, S. C.
<i>Takes 1.</i>		
HANKEY, REV. U. A.,	- - - - -	Bendersville, Pa.
<i>Takes 1, 3, 6.</i>		
HANSEN, REV. N.,	- - - - -	Jamestown, Kan.
<i>Takes 1, 7, 9, 10</i>		
HANSON, REV. H. A.,	- - - - -	Morrisonville, Wis.
<i>Takes 11.</i>		
HAUSER, REV. C. H.,	- - - - -	Hedrick, Iowa.
<i>Takes 3, 23.</i>		
HEILMAN, REV. U. P.,	- - - - -	Athol, Pa.
<i>Takes 6, 9, 14.</i>		
HENSKE, REV. PAUL E.,	- - - - -	Maybee, Mich.
<i>Grad. 1, 6, 7, 11, 15. Takes 9, 18.</i>		
HERSHBERGER, REV. C. E.,	- - - - -	Kincaid, Tenn.
<i>Takes 12, 14, 17</i>		
HOH, REV. P. J.,	- - - - -	Wheeling, W. Va.
<i>Takes 3, 7, 9, 12, 17, 18.</i>		
HUFFARD, REV. J. A.,	- - - - -	Pulaski, Va.
<i>Takes 2, 6, 9, 10, 14.</i>		

JONSSON, REV. B. B.,	- - - - -	Minneota, Minn.
<i>Takes 2, 3, 9 21.</i>		
KELLER, REV. S. L.,	- - - - -	Morrisburg, Ont., Can.
<i>Takes 1, 6.</i>		
KIBLER, REV. W. M.,	- - - - -	Youngstown, O.
<i>Grad. 1, 6. Takes 10, 12, 14, 18, 19, 21, 22.</i>		
KLINGENSMITH, REV. F. W.,	- - - - -	Utica, N. Y.
<i>Takes 2, 3.</i>		
KRAUSS, REV. ELMER F.,	- - - - -	Leechburg, Pa.
<i>Grad. 1. Takes 3, 6, 11, 14, 16, 20, 21.</i>		
KUDER, REV. J. H.,	- - - - -	Leighton, Pa.
<i>Takes 1, 6, 12, 14.</i>		
LEAS, REV. J. A.,	- - - - -	Red Wing, Minn.
<i>Takes 2, 3, 7, 10, 14, 18, 21, 23.</i>		
LINDEN, REV. P. M.,	- - - - -	Council Bluffs, Ia.
<i>Grad. 6, 7, 15. Takes 3, 12, 17, 19, 21, 23.</i>		
LOCKREM, REV. N. J.,	- - - - -	Norway, Ill.
<i>Takes 1, 5, 9.</i>		
LOHR, REV. L. L.,	- - - - -	Mannheim, Pa.
<i>Takes 3, 6, 12.</i>		
MACKAY, REV. J. C.,	- - - - -	Meyersdale, Pa.
<i>Takes 1, 7, 10, 11, 14, 19, 20, 23.</i>		
MARKLEY, REV. A. B.,	- - - - -	Warren, Pa.
<i>Takes 1, 6, 8, 14, 20.</i>		
MARTENS, REV. HERBERT,	- - - - -	Middle Branch, O.
<i>Takes 1.</i>		
McCULLOUGH, REV. H. A.,	- - - - -	Concord, N. C.
<i>Takes 1, 3, 5.</i>		
McDANIEL, REV. R. E.,	- - - - -	Springdale, Pa.
<i>Takes 1, 9, 12, 21, 22 24.</i>		
MILLER, REV. C. ARMAND,	- - - - -	New York, Pa.
<i>Takes 1, 2, 3, 7, 18.</i>		
MITTERMAIER, REV. J.,	- - - - -	Ixonia, Wis.
<i>Takes 1, 21, 22.</i>		
MURPHY, REV. J. L.	- - - - -	Rock Island, Ill.
<i>Takes 1, 3, 18.</i>		
NEUBAUER, REV. F. W.,	- - - - -	Lanark, Wis.
<i>Takes 1, 6, 10, 12, 15, 19, 20.</i>		
OBERLY, REV. FRANK C.,	- - - - -	Decatur, Ill.
<i>Takes 1, 3, 6.</i>		
OLANDER, REV. J. T. O.,	- - - - -	Lockport, Ill.
<i>Takes 2, 3, 12, 21.</i>		
PEDERSEN, REV. J.	- - - - -	Davey, Neb.
<i>Grad. 1, 3, 7, 10, 11. Takes 2, 19.</i>		
PETER, REV. M. L.,	- - - - -	La Paz, Ind.
<i>Takes 1, 19.</i>		
PROTTENGEIER, REV. C. G.	- - - - -	Peoria, Ill.
<i>Takes 1, 3, 14, 20.</i>		
RAMER, REV. A. L., Ph. D.	- - - - -	Scranton, Pa.
<i>Takes 1, 3, 6, 10, 11, 14, 16, 20, 24.</i>		
RASMUSSEN, REV. H. E.,	- - - - -	Lanesboro, Minn.
<i>Takes 1, 3, 7, 9, 12, 14, 18, 22.</i>		
REBER, REV. O.,	- - - - -	Cogan Station, Pa.
<i>Takes 1, 20.</i>		
REICHERT, REV. A. J.,	- - - - -	Doylestown, O.
<i>Takes 1, 3, 14.</i>		
RENIUS, REV. C. O.	- - - - -	Falconer, N. Y.
<i>Takes 1, 3, 5, 6, 9, 12, 17, 23.</i>		

ROCHE, REV. CHRISTIAN, - - - - -	Peterson, Minn.
<i>Takes 2, 3, 11, 12, 17, 18, 21.</i>	
RUDOLPH, REV. JOHN C., - - - - -	Hanover, Kan.
<i>Grad. 7. Takes 1, 3, 6, 9, 11, 15, 16, 21.</i>	
RUMBARGER, REV. J. J. S., - - - - -	Ashville, O.
<i>Takes 1, 2, 3.</i>	
RUPP, REV. J. C. F., - - - - -	Scottsdale, Pa.
<i>Grad. 5. Takes 1, 2, 3, 6, 20.</i>	
SALZWEDEL, REV. R. A., - - - - -	Landsdowne, Md.
<i>Takes 1, 12, 14.</i>	
SCHACHT, REV. J. C., - - - - -	Marion, Ind.
<i>Takes 1, 3, 6.</i>	
SCHEFFER, REV. N., - - - - -	Greenville, Pa.
<i>Takes 1, 14, 18.</i>	
SCHEIB, REV. KARL, - - - - -	Laurenceburg, Ind.
<i>Takes 1, 6, 14.</i>	
SCHMUCKER, REV. G. M., - - - - -	Canton, O.
<i>Takes 1, 3, 9, 12, 14, 17, 18, 22.</i>	
SCHROEDER, REV. W., - - - - -	Logansville, Wis.
<i>Takes 1.</i>	
SCHULZ, REV. E., - - - - -	Celina, O.
<i>Takes 1, 6, 10.</i>	
SEAMAN, REV. G. S., - - - - -	Homestead, Pa.
<i>Takes 1, 2, 3, 6.</i>	
SCHEELE, REV. H. F., - - - - -	Staunton, Va.
<i>Grad. 1, 6. Takes 3, 12, 14.</i>	
SHEATSLEY, REV. J., - - - - -	Delaware, O.
<i>Grad. 1, 3, 6, 12, 15. Takes 18, 19, 20, 21.</i>	
SIGURDSON, REV. J. A., - - - - -	Akra, N. D.
<i>Takes 2, 3, 9, 21.</i>	
SMITH, REV. R. MORRIS, - - - - -	Baden, Pa.
<i>Takes 1, 5, 7, 8, 9, 10, 12, 14, 17, 20, 22.</i>	
STOUGH, REV. W. L., - - - - -	Philadelphia, Pa.
<i>Takes 1, 6, 9, 12, 18, 20, 21, 22.</i>	
TAPPERT, REV. G. H., - - - - -	New York City, N. Y.
<i>Takes 3, 6, 15.</i>	
TIMM, REV. J. A., - - - - -	New Haven, Conn.
<i>Takes 1, 6.</i>	
TRAUTMAN, REV. G. F., - - - - -	Greenville, Pa.
<i>Takes 1, 14.</i>	
TREXLER, REV. H. A., - - - - -	Rural Hall, N. C.
<i>Takes 1, 6, 9, 14, 17, 18, 19.</i>	
WAGNER, REV. J. C., - - - - -	Oxford, Pa.
<i>Takes 1, 2, 3, 6, 11, 12, 14.</i>	
WATERS, REV. M. S., - - - - -	Newark, N. J.
<i>Takes 1, 6, 11, 12, 18, 19, 21, 23.</i>	
WEICKSEL, REV. W., - - - - -	North Lima, O.
<i>Takes 1, 3, 9.</i>	
WEISKOTTEN, REV. S. G., - - - - -	Brooklyn, N. Y.
<i>Takes 9, 10, 12, 14, 18, 21, 23.</i>	
WEISMAN, REV. W. A., - - - - -	Marion, O.
<i>Takes 1, 2, 3, 5, 9, 17, 21.</i>	
WETZEL, REV. J. N., PH. D., - - - - -	Sunbury, Pa.
<i>Takes 1, 2.</i>	
WIKE, REV. JACOB, - - - - -	Chapen, S. C.
<i>Takes 1, 6, 14.</i>	
WOLFORD, REV. FRANK, - - - - -	Middleburgh, N. Y.
<i>Takes 1, 2.</i>	

ZEILINGER, PROF. G. J., - - - - -	Brenham, Tex.
<i>Takes 11, 21.</i>	
ZIEGLER, REV. J. A. M., PH. D., - - - - -	Louisville, Ky.
<i>Takes 1, 3, 6, 12, 14, 17, 23.</i>	
ZINSSMEISTER, REV. CARL, - - - - -	Wilkesbarre, Pa.
<i>Takes 2, 3, 6.</i>	

SUMMARY:

<i>Non-Resident Regular Students</i>	3
<i>Resident Regular Students</i>	67
<i>Post-Graduates</i>	102
<i>Total</i>	172

LUTHERAN SYNODS REPRESENTED:

Regular Students.....	21 Synods.
Post-Graduates.....	11 Additional Synods.
<i>Total</i>	32 Synods.
General Council.....	8 Synods (all).
United Synod, South.....	4 "
Independent Synods.....	12 "
General Synod.....	6 "
Synodical Conference.....	2 "

I. Regular Courses Offered for Resident Students

First Year.

- | | | | | |
|--|---|---|---|-----------------|
| 1. Theological Encyclopædia | - | - | - | 3 hours weekly. |
| 2. New Testament Greek, Junior Course | 3 | " | " | |
| 3. Old Testament Hebrew, Junior Course | 4 | " | " | |
| 4. Biblical Introduction | - | - | - | 3 " " |
| 5. Church History | - | - | - | 5 " " |

Second Year.

- | | | | | |
|---|---|---|---|-----------------|
| 6. English Bible Exegesis | - | - | - | 5 hours weekly. |
| 7. Catechetics, Evangelistics, Diaconics | - | 3 | " | " |
| 8. Greek Exegesis and Textual Criticism | 3 | " | " | |
| 9. Hebrew Exegesis | - | - | - | 3 " " |
| 10. Moral Philosophy and Christian Ethics | 3 | " | " | |

Third Year.

- | | | | | | |
|---|---|---|---|---|-----------------|
| 11. Biblical Theology | - | - | - | - | 3 hours weekly. |
| 12. Dogmatics | - | - | - | - | 5 " " |
| 13. Symbolics and History of Dogmas | - | 3 | " | " | |
| 14. Homiletics | - | - | - | - | 4 " " |
| 15. Pastoral Theology, Liturgics and Church
Polity | - | - | - | - | 3 " " |

Fourth Year.

- | | | | | | |
|--|---|---|---|---|-----------------|
| 16. Apologetics | - | - | - | - | 3 hours weekly. |
| 17. History of Philosophy and One System | 3 | " | " | | |
| 18. Hebrew Exegesis (Seminar) | - | - | - | 3 | " " |
| 19. Greek Exegesis (Seminar) | - | - | - | 3 | " " |
| 20. Theological Literature | - | - | - | - | 3 " " |

The first *fifteen* courses are required for graduation. After graduation in these fifteen courses, graduation in the following five courses leads to the degree of B. D.

II. — Post-Graduate Courses for Non-Resident Pastors.*I. Exegetical Theology.*

1. Theological Encyclopædia and Hermeneutics.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. Aramaic, Syriac, and Arabic.
5. Introduction, Higher and Textual Criticism.

II. Historical Theology.

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, and English).
9. Symbolics and Confessions.
10. History of Dogmas.

III. Systematic Theology.

11. . Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Dogmatics (Latin).
14. Dogmatics (English).
15. Dogmatics (German and Scandinavian).

IV. Practical Theology.

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. Philosophy.

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

FULL OUTLINE OF COURSES.

	<i>Hours.</i>
1. <i>Theological Encyclopædia</i>	75
Outlines of Encyclopædia	10
Hermeneutics	15
Introduction to Historical Theology	10
Introduction to Systematic Theology	15
Introduction to Practical Theology	10
Introduction to Liturgics	15
2. <i>New Testament Greek</i> (Junior)	75
N. T. Greek Prose and Vocabulary (John)	25
Translation and Exegesis (Mark)	25
Rapid Reading: Matthew, Luke, Acts	25
3. <i>Old Testament Hebrew</i> (Junior)	100
Elementary Hebrew Grammar	72
Readings in Genesis (Syntax)	28
4. <i>Biblical Introduction</i>	75
Special Introduction to O. T.	25
Special Introduction to N. T.	25
Biblical Geography	10
Biblical Archæology	15
5. <i>Church History</i>	125
Ante-Nicene Period	25
Nicene and Post-Nicene Period	25
Mediæval Period	15
Reformation Period	30
Modern European Church History	20
American Church History	10
6. <i>English Bible</i>	125
Studies in O. T. History	25
Studies in N. T. History	25
Exegesis of the Book of Genesis	25
Messianic Prophecies	25
Studies in the New Testament	25
7. <i>Catechetics, Evangelistics, Diaconics</i>	75
The History of Catechetics	5
The Science of Catechetics	10
The Art of Catechizing	10
The History of Foreign Missions	10
The Science of Foreign Missions	10
Foreign Mission Seminary	5
History of Christian Charity	10
The Inner Mission	15
8. <i>Greek Exegesis</i> (Middle)	75
Rapid Reading: The Pauline Epistles	25
Textual Criticism	10
Exegesis of Pastoral Epistles	15
Exegesis of Romans	25
9. <i>Old Testament Hebrew</i> (Middle)	75
Rapid Reading: Kings. Syntax	25

Isaiah xl.-lxvi.	25
Psalms	25
10. <i>Moral Philosophy and Christian Ethics</i>	75
Moral Philosophy	25
General Christian Ethics	15
Individual Ethics	15
The Family	10
The State	5
The Church	5
11. <i>Biblical Theology</i>	75
Mosaism	10
Prophetism	10
Wisdom Literature	5
The Teaching of Jesus	15
Petrine Teaching	10
Paulinism (three stages)	15
The Teaching of John	10
12. <i>Dogmatics</i>	125
Apologetic Foundation	20
The Doctrine of God	25
The Doctrine of Man	10
Christology	15
Soteriology	15
The Work of the Holy Spirit	10
The Church and Sacraments	15
The Doctrine of the Last Things	15
13. <i>Symbolics and History of Dogmas</i>	75
History of Creeds	10
Comparative Symbolics	15
The Lutheran Reformation and its Doctrines	25
The Doctrines of the Ante-Nicene Church	8
The Doctrine of the Nicene and Post-Nicene Period	7
The Ecclesiology of the Middle Ages	5
The Development of Doctrine After the Reformation	5
14. <i>Homiletics</i>	100
Elementary Homiletics. First year	25
Rhetorical Exercises and Essays	25
History of Preaching	10
Science of Preaching	15
Analysis and Criticism of Sermons	25
15. <i>Pastoral Theology, Liturgies and Church Polity</i>	75
The Individual Life of the Pastor	10
His Work as a Pastor	15
The History and Theory of Liturgies	15
The Ministerial Acts	10
Christian Archæology	15
Ecclesiastical Architecture	5
Church Polity	5

16. <i>Apologetics</i>	75
Introduction to Apologetics	5
The Apologetics of the Early Church	5
The Trend of Modern Apologetics	5
The Apologetic Value of Christian Experience	5
The Arguments for the Existence of God	5
Anti-Theistic Theories	5
Deistic Theories	5
Miracles	5
The Bible and Science	5
The Inspiration of the Bible	5
The Higher Criticism of the Old Testament	10
The Alleged Discrepancies of the Bible	5
The Higher Criticism of the New Testament	10
17. <i>History of Philosophy and One System</i>	75
Greek Philosophy	15
Patristic Philosophy	5
Scholastic Philosophy	5
Modern Philosophy (Pre-Kantian)	10
From Kant to Lotze	10
Philosophy Outside of Germany	5
One Philosophical System (elective)	25
18. <i>Hebrew Exegesis</i> *	75
Rapid Reading: Historical Books	25
Hebrew Prophecy. Obadiah, Jonah, Micah, Nahum	25
Hebrew Poetry. Wisdom Literature	25
19. <i>Greek Exegesis</i> †	75
The Epistles of John	15
Epistle to the Ephesians	10
1 Corinthians (Seminar)	25
Epistle to the Hebrews	25
20. <i>Theological Literature</i>	75
Maclear: <i>Introduction to the Creeds</i>	10
Anselm: <i>Cur Deus Homo</i>	8
Grant: <i>The Religions of the World</i>	8
Luther: <i>Primary Works</i>	12
<i>The Formula of Concord</i>	12
<i>Distinctive Doctrines and Usages of the Evangelical Lutheran Church</i>	10
(Vilmar): <i>Handbuch der evang. Dogmatik</i>	15

Additional Courses offered:

German Elementary	75
German Advanced	75
Logic	50
Psychology	50

* One hour weekly of Assyrian, Arabic, Aramaic or Rabbinical Hebrew may be substituted for one of these hours.

† One hour weekly of the Septuagint may be substituted for one of these hours.

Paragraph Writing	25
Rhetoric	25
English (Practical)	75
English (Advanced)	50
Practical Liturgics and Sermon Delivery	25
Practical Homiletics (Required)	25
Voice Building (Classes of ten)	25
Practical Exercises (Classes of ten)	25
Individual Drill Work (each student)	5
Elementary Singing	25
Advanced Musical Drill	25
Aramaic	25
Rabbinical Hebrew	25
Arabic	25
Assyrian	25
Septuagint	25

GENERAL INFORMATION.

The aim of this Seminary is to furnish the best equipment attainable, intellectually, morally, and practically, for the ministerial office in the Evangelical Lutheran Church. We call especial attention to the following:

I. Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in twenty distinct and independent courses.

The whole Seminary Course, for regular graduation without a degree of B. D., covers 1,500 hours, or 500 hours yearly for three years, and 2,000 hours (four years) for the degree of B. D., allowing twenty-five weeks in a year for regular study, excluding two weeks of examinations and all holidays, averaging attendance at twenty recitations and lectures weekly.

II. Each Subject Is Completed in One Year.

The *Course* in each of the twenty schools, or departments, is completed in one year, and each *subject* except Greek and Hebrew.

A graduate from another Theological Seminary (not seeking a degree), or a pastor who wishes to take up special studies, without reference to a degree, may thus enter this Seminary for a single year, and take up any of

the courses he may select (five or more), and graduate in each course thus selected.

Regular students who expect to graduate from this Seminary are advised to take up the course in the logical and natural order, as they are arranged by years.

III. A Systematic and Scientific Study of the English Bible.

One course of five hours weekly is devoted each year to the special study of the English Bible. This is separate and distinct from all time devoted to Biblical Introduction and Archæology. In addition to this at the daily Matin and Vesper Services five minutes are devoted to practical Exegesis.

IV. Advanced Students of Theology have Special Advantages.

1. Students who have studied theology only one or two years in other Seminaries may take up any courses they may select, but cannot become candidates for graduation unless they pass the Examinations in all of the first fifteen Courses.

2. Graduates from other Theological Seminaries whether ordained or unordained, including Pastors who have been in the active ministry for a number of years, may become candidates for the degree of B. D., in one year, under the following conditions:

(1) They must be regular graduates of a College and a Theological Seminary, including a knowledge of Latin, German, Greek and Hebrew.

(2) They must be in residence at least five consecutive months of the Seminary year.

(3) They must pass satisfactory examinations in four required courses (including Hebrew, Greek, Apologetics, and Dogmatics) and in two electives.

V. Pastors wishing to take up Special Studies have Special Advantages.

Many Lutheran pastors are anxious to pursue some theological study in our Seminary but cannot permanently give up their congregations. Some of them can get leave of absence for a month or more, and if they are

not seeking a degree, 'are permitted to take up any courses they may select while at the Institution. We may call this one branch of the Theological Seminary Extension System. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known.

VI. Post-Graduate Courses for Resident Students and Pastors.

Beginning with October, 1896, Post-Graduate work in Apologetics, Philosophy, Hebrew and Greek Exegesis, Dogmatics, and *ten elective Courses* will be yearly offered. If satisfactory Examinations are passed this leads to the degree of B. D. in one year.

VII. Post-Graduate Courses for Non-Resident Pastors.

The twenty-four courses as announced on page 61 of this RECORD are open to all pastors of the Evangelical Lutheran Church. The work is carried on by correspondence, and residence is not required. Graduation in eight of these Courses leads to the degree of *Sacrae Theologiae Baccalaureus* (S. T. B. = B. D.)

The Seminary offers this Post-Graduate instruction by correspondence, without any cost to the pastor, save his postage and the cost of his books, and believes it is doing a work for the Church in this way, that will leave its impress for good, second only to that which it aims to accomplish by its regular instruction in the lecture hall.

Pastors can begin their studies at any time, and the work in this department is largely carried on during the five summer months.

VIII. The Instruction given by this Seminary continues all the time.

This is true not only of Post-Graduate work, but also of the work done by regular students. Under the guidance of the President they can devote as much of their time to their studies during the five Summer months as they may desire. If a student at his entrance offers the Greek of the Gospels and Acts, he will take a higher standing, and gain 25 hours (one hour weekly). If dur-

ing the Summer following his first year he reads the whole of the Greek Testament, and offers it at the Pass Examination held in October, it will also count for 25 hours, so that he can devote his whole work in Greek to Exegesis proper, thus completing in two years the three Courses in Greek. Advanced standing can thus be obtained in all the Courses. Full information will be given by the President to each applicant.

THE STANDARD OF ADMISSION.

1. As a rule, none but College graduates will be admitted as students. Exceptions can only be made in cases where the student is advanced in years, and whose maturity of character, and practical experience in teaching and church work, in part compensate for the lack of mere technical education.

2. Although the Seminary does not open before the first Thursday in October, applications for entrance should be sent at least two weeks previous, and if possible, by the first of May of each year. An early application would enable the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies. All such applications should be sent to Prof. R. F. Weidner, 1311 Sheffield Avenue, Lake View, Chicago.

3. The following extract from the By-Laws of the Institution gives all the necessary information to students:

ARTICLE VI.

Of the Students.

1. The Seminary is open to all students of the Evangelical Lutheran Church, who, having the proper gifts, give evidence of Christian character and experience. The standard of educational preparation shall be that of Collegiate graduation. Exceptions will be made only in special cases, as provided for under the rules governing the Matriculation Examination.

2. Each applicant must furnish satisfactory testimonials as to his Christian character and practical ability from his pastor or from other members of the Synod to which the student belongs. Applicants from Institutions of the Lutheran Church must also furnish recommendations from the Faculty of the Institution from which they come.

3. Every regular student, before he is enrolled as a permanent student of the Seminary, shall present to the Faculty in writing a brief account of his life, together with an explicit statement of the motives which induce him to devote himself to the ministry of the Gospel.

4. Regular students are expected to take but five courses each year, averaging seventeen hours weekly recitations. In addition one hour weekly in Elocution, one hour in Music, and one hour in Rhetoric or Practical Homiletics will be required, making about twenty hours per week. A student wishing to be absent from any of the recitations or lectures appointed for his courses, must previously obtain permission from the Professor in charge, and unavoidable absence must be reported at the earliest opportunity, and satisfactory explanation made.

5. A student desiring to gain an advanced standing, with the permission of the Faculty, may take up more than five courses, and prepare for the Preliminary Examination at Christmas, and the Pass Examination in April, in one or two additional courses; provided his work in his regular courses is not neglected, and he pass also an oral examination in addition to his written examinations, in these additional subjects.

6. Pastors and Post-Graduate students *in residence*, not candidates for a degree, may take up any subjects they may elect, and remain at the Institution any length of time.

7. As no boarding is furnished by the Seminary, students shall make no arrangements for their meals without the approval of the President.

8. Every student, as a prospective minister of the Church of Christ, must cultivate and maintain a sound and earnest Christian character and life, give daily attention to prayer and personal communion with God and His Word, avoid frivolous and unchristian companionship, keep aloof from association with places and things which the common Christian conscience regards with disfavor, and from everything that would reflect discredit upon the Institution. He is held in duty bound to correct and eschew all offensive habits and all vulgarities of speech and manners, and to aim at becoming not

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only an able preacher of the Word, but still more, a fitting example to all to whom he may be called to minister.

9. Every student is required to attend all the daily services of the Seminary, and to be regular in his attendance upon public worship on the Lord's Day, and to commune regularly.

10. Every student is required to do his part in upholding the credit and dignity of the Seminary and in ministering to the general happiness of the inmates of the Institution.

11. Students are expected to furnish their own bed-clothing and toweling. As all the floors are oiled, students desiring mats and carpets must furnish them at their own expense. Sheets and pillow-cases from each occupied bed, and all soiled toweling shall be washed each week,—the students to pay their own wash bills. The bedmaking and cleansing of the rooms shall be under the direction of the Dean. The rooms must always be kept clean and neat, and no tobacco in any form is to be used in the Seminary buildings.

12. As no charges are made for tuition, lodging, or the use of rooms and furniture, each student is required to pay a contingent fee of fifteen dollars a year toward the expenses incurred for heating, lighting and the care of rooms. Any student entertaining a friend over night in the Seminary shall pay twenty-five cents for each night of such entertainment.

13. If articles of furniture or decorations of the room, additional to what is supplied by the Institution, are desired, students may supply them at their own expense, but must consult the President or Dean as to their admissibility.

14. The aim of this Seminary being to combine practical with theoretical training, every student is expected to engage in some church work under the direction of the Faculty, yet so as not to interfere with his regular duties as a student.

ARTICLE VII.

Of Examinations.

1. All students, except College graduates who have studied Latin, Greek, and German,—will be required to pass the *Matriculation Examination* at the time of their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German, may be offered at any time before their graduation.

2. Before this *Matriculation Examination* is passed (excepting German, Latin, and Greek), students shall not be permitted to take up at one time more than *three* regular courses in the Seminary.

3. College Graduates who have studied Latin, Greek, and German, will be admitted without further examination, their Diploma being accepted in lieu of the *Matriculation Examination*.

4. No student will be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek, and German.

5. The Ordinary *Matriculation Examination* shall be held twice a year, on the first Thursday of October, and on the third Thursday of April, beginning in each case at 2 p. m.

6. The Examination in each subject will be partly oral and partly written. Students will be allowed three hours for each written examination.

7. Candidates must offer the following "stated subjects" for Matriculation Examination:

- | | | |
|----------------|---------------------|----------------|
| 1. Arithmetic. | 6. General History. | 11. German. |
| 2. Algebra. | 7. English. | 12. Latin. |
| 3. Geometry. | 8. Rhetoric. | 13. Greek. |
| 4. Physics. | 9. Psychology. | 14. Geology. |
| 5. Physiology. | 10. Logic. | 15. Astronomy. |

8. No regular student can be a graduate of this Institution unless he is a College Graduate or has passed the Matriculation Examination and graduated in each one of the first sixteen regular courses offered by this Seminary. Such graduation entitles the student to a Diploma with the degree of Graduate of the Chicago Lutheran Theological Seminary.

9. Graduation with honor (a grade of 90 out of a possible 100) in each of the *twenty* regular courses offered, secures for the student the degree of B. D.

10. There shall be three regular written examinations each year in each course, known as the *Preliminary Examination*, and the April and October *Pass Examinations*.

11. The *Preliminary Examination* in each course shall be held during the third week in December and the first week of January in each year, and the April *Pass Examination* during the last two weeks in April. An additional examination known as the *October Pass Examination* will be held in each course during the month of October beginning on the first Saturday after the opening of the term, and continued on successive Saturdays until finished.

12. Three hours shall be allowed to the candidate in each examination. The hours set aside for such examinations shall be from 9 to 12 a. m., and from 2 to 5 p. m.

13. To graduate in any single course, the candidate must reach a grade of not less than 70 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers as much stress will be laid upon the form as the matter. In a possible grade of 100 points, each question is to have its proportionate value.

14. The questions shall be newly prepared for each written examination and submitted to the Faculty; such changes and additions may be made as are deemed expedient.

15. The duty of supervising the whole examination shall devolve upon the President of the Seminary in consultation with the Board of Instructors.

16. Examinations shall be held in all the subjects offered in the twenty regular courses.

17. An advanced student of theology, at his entrance into the

72 THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY.

Seminary, may offer for examination as many of the regular courses as he is prepared for or desires.

18. The following rules govern the examinations for advanced standing:

- 1) The examinations will be both oral and written.
- 2) The written examinations will cover three hours in each subject.
- 3) The examinations will cover the subjects and text-books used in the course.
- 4) For graduation the candidate must obtain a grade of 90 out of a possible 100.
- 5) These Pass Examinations in each course are offered only during the months of April and October, as appointed.

19. A regular student desiring to gain an advanced standing, in addition to his regular studies, with the permission of the Faculty, may offer additional subjects for examination under the following conditions:

- 1) He must pass both the Preliminary and the Pass Examination of the subject offered.
- 2) He must also pass an oral examination.
- 3) His work in his regular courses must be satisfactory.
- 4) He must obtain for graduation a grade of 90 out of a possible 100.

20. No unordained student, even if a graduate from another theological Seminary, can graduate from this Seminary, unless he has been enrolled as a regular resident student for at least five consecutive months of the Seminary year, and pass the required examinations.

21. Resident Pastors, not graduates of a College or of a Theological Seminary, in order to graduate, must pass the same Examinations as regular students.

22. Resident Pastors, not graduates of a College or of a Theological Seminary, in order to graduate in any course must pass the same examinations as regular students.

23. Resident Pastors and unordained students, regular graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew, and German, may become candidates for the degree of B. D., under the following conditions:

1) They must be in residence at least five consecutive months of the Seminary year.

2) They must pass the Preliminary and Pass Examinations in four required courses (Hebrew and Greek Exegesis, Apologetics, and Dogmatics) and in two electives, with a grade of 90 out of a possible 100.

24. The Examination in the Post-Graduate Courses for Non-Resident Pastors shall be in all cases in writing. It shall consist in written reviews, criticisms and notes on the books studied,—such work to be examined by the Faculty and passed upon.

25. The Faculty shall draw up the regulations governing the examinations in each course, and make a permanent record of them for future guidance.

26. Graduation in eight of the twenty-four courses offered to Non-Resident Post-Graduates shall lead to the degree of *Sacrae Theologiae Baccalaureus* (S. T. B.). One course must be taken from each of the five departments, and three are elective. No one can take up any of these Courses, unless he first reviews the corresponding course offered in the regular curriculum of the Seminary. When the degree is conferred and the diploma is awarded, a fee of twenty-five dollars shall be paid, which shall be used for the purchase of books for the Seminary Library.

27. Pastors having received the degree of B. D. or S. T. B. from this Institution may become candidates for the degree of *Sacrae Theologiae Magister* (S. T. M.), by graduating in twenty of the twenty-four courses offered for Post-Graduate work. For this degree graduation in Hebrew and Greek Exegesis, Dogmatics in English and in German, will be required (Courses 2, 3, 14, 15). When the degree is conferred and the diploma is awarded, a fee of fifty dollars shall be paid, which shall be used for the purchase of books for the Seminary Library.

ARTICLE VIII.

Of Fellowships, Clerkships, Exhibitions and Scholarships.

1. In order to furnish aid to needy students the Board of Directors may each year, at its annual meeting, establish certain Fellowships and Clerkships.

2. A *Fellowship* with an annual value of from \$50 to \$100, not to exceed the latter sum, may be assigned by the Executive Committee to any College graduate or student, needing aid, who may be appointed by the Faculty to prepare undergraduates for the Matriculation Examination in Advanced English, Psychology, Logic, Latin, Greek, or German.

3. A *Clerkship*, with annual value not to exceed \$100, may be assigned by the Executive Committee to students needing aid, for the performance of duties connected with the management of the Institution, such as proctors, janitors, librarians, gardeners, etc.

4. In case of both fellowships and clerkships, the Faculty shall certify to the Executive Committee that the students recommended for these different positions, are possessed of the proper physical constitution, settled Christian character, and the proper natural and intellectual gifts.

5. The funds available for these purposes are:

- 1) The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane R. Passavant in honor and as a memorial of her husband, consisting of the sum of \$5,000, the interest of which is forever to be used to assist at least three deserving students each year.
- 2) The *Oliver P. Boord Foundation*, instituted in 1894, by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of \$1,000, the interest of which is yearly to be used to assist a deserving student, 1) willing to work in the field of

Home Missions, and 2) who does not use tobacco in any form.

- 3) The *William Leas Foundation*, instituted in 1895, by William Leas, consisting of a gift of \$1,500 to the Seminary, for which the Seminary shall yearly establish a Clerkship.
- 4) Such legacies as hereafter may be given for this purpose.
- 5) Such annal sums as the Board may set aside each year for this purpose to cover the regular expenses of the Seminary, in providing for the care of the buildings, the library, the heating and janitor service.
6. The Faculty may offer each year such *Exhibitions* and *Scholarships* as may be provided for by donors to these special objects.
7. *Exhibitions* are confined to students who produce evidence of their need of assistance, and who engage in practical Church work, under the direction of the Faculty, during the time they receive aid.
8. The following regulations govern the awarding of *Exhibitions*:
 - 1) They shall not exceed the annual value of \$100.
 - 2) They are only awarded after the Preliminary Examination at Christmas and the Pass Examination in April.
 - 3) They can be given only to such students as show good scholarship, with a general average of not less than 90. Those passing the *Preliminary Examination* with credit receive the Exhibition for the current Seminary year, and those awarded at the Pass Examination in April avail for the ensuing Seminary year.
 - 4) Those holding exhibitions are expected to devote at least three hours weekly, and the whole of Sunday, to special Church work, under the supervision of the Faculty.
9. Scholarships of the annual value of \$100 can be awarded only after a competitive examination in some special course, to students attaining the highest standing, and are open to all candidates.
10. As soon as funds are provided such scholarships may be offered by the Board of Directors or by the Faculty.
11. These Scholarships can only be awarded at the Pass Examinations in April, and will avail for the ensuing Seminary year. At least five months' notice will be given of the awarding of a Scholarship.
12. Students holding Scholarships must obligate themselves to engage in Church work in or near Chicago, under the direction of the Faculty.

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of \$15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at \$2 a week, the students having formed a co-operative club, renting their own house, and engaging their own cook and caterer, and dividing the expense. Books and stationery will cost about \$25 to \$30 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing, and books included, with \$150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city, about the first of May. No public recitations or lectures, however, are held during ten days at Christmas, and during three days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church in the world. Students of various nationalities will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran Theological

Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial education,—“How to assist young men, having no means of their own, in preparing for the ministry.”

The solution is this:—

1. Every student who needs help must earn his own way, as every worthy man is willing to do.
2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.
3. In order to make this plan as effective and far-reaching as possible, such remuneration for missionary work or Church work done shall not exceed \$100 yearly.
4. In order to further this cause the Seminary authorities have established the Regulations governing Fellowships, Clerkships, Exhibitions, and Scholarships, as given in this number of the RECORD.

ANNUAL GIFTS.

To carry forward this important work we need not only the prayers but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the church will furnish the means to carry on the work.

Every \$100 devoted to this object will accomplish a double purpose:

1. It aids a deserving student to support himself, so that he maintains his independence, and—
2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS.

During the year 1896-97 there were awarded *Fellowships*:

1. The *Charles Sidney Passavant Fellowship* of the value of \$100 to Calvin L. Miller, for instruction in Latin.
2. The *Henry Jarecki Fellowship* of the value of \$100 to Cephas K. Lippard for instruction in Greek.

3. The *C. A. Smith Fellowship* of the value of \$100 to Earnest A. Trabert, for instruction in Music.

4. The *Julius A. Bohn Fellowship* of the value of \$100 to S. S. Hookland, for instruction in English.

5. The *William Leas Fellowship* of the value of \$100 to James A. Arnt, for instruction in Pro-Seminar courses.

6. The *James K. Mosser Fellowship* of the value of \$100 to Edward Haecker, for instruction in German, and for services as Stenographer.

CLERKSHIPS.

During the year there were also awarded Clerkships:

1. The *Henry Jarecki Clerkship* of the value of \$100 to Andrew C. Barron, for Services rendered.

2. The *Charles Sidney Passavant Clerkship* of the value of \$100 to R. Martenson, for Services rendered.

3. The *John P. Weyerhaeuser Clerkship* of the value of \$100 to Viggo J. A. Mengers, for Services rendered.

4. The *William H. Staake Clerkship* of the value of \$100 to S. F. Telleen, for Services rendered.

5. The *Samuel Wagenhals Clerkship* of the value of \$100 to Austin D. Crile, for Services rendered.

6. The *Synod of the Northwest Clerkship* of the value of \$80 to E. Hansen, for Services rendered.

7. The *Charles Sidney Passavant Clerkship* of the value of \$50 to John Froberg, for Services rendered.

8. The *Henry Jarecki Clerkship* of the value of \$15 each to B. F. Hoefer, and Frank E. Jensen, as Proctors.

EXHIBITIONS.

During the year there were also awarded Exhibitions:

1. The *Oliver P. Boord Exhibition* of the value of \$60 to Luther Hogshead, for Missionary work.

2. The *Charles Sidney Passavant Exhibition* of the value of \$50 to H. B. Reed, for Missionary work.

TO OUR FRIENDS.

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you wish to thank you for your kind reception of them, and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

We have no endowment, and as our necessary expenses are over \$10,000 yearly, we can only trust in the Lord for help, for He can raise up friends for us, and cause His people to bring their free-will offerings for this great work of building up the Church of God among our scattered people.

Will you not be willing to take a personal interest in our work, and be ONE of

100 persons to contribute \$100 a year, or ONE of
200 persons to contribute \$50 a year, or ONE of
400 persons to contribute \$25 a year, or ONE of
1000 persons to contribute \$10 a year, or ONE of
2000 persons to contribute \$5 a year?

May we not count on you as an active friend of the Seminary and a co-worker with those who are now trying

to bear the burden of its support? We do not ask you to rob yourself, but invite you to avail yourself of the privilege of honoring your Lord with your substance, that by His blessing the Church you love may be able to multiply her power of bearing the Gospel to her children scattered abroad throughout the Great West.

Contributions may be sent through your pastor, or directly to—

Prof. R. F. Weidner, President,
1311 Sheffield Ave., Chicago, Ill.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:—

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of — (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

BUSINESS NOTICES.

THE CHICAGO LUTHERAN SEMINARY RECORD will be the medium of communication between the Seminary, its Alumni, its Post-Graduates, and all friends of higher theological education.

THE RECORD will appear regularly four times a year, and will be sent to any address, post-paid, for the subscription price, twenty-five cents yearly. Address

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In answer to various inquiries we give notice that it is clearly understood that all persons who have contributed to the work of our Seminary during the past year, or who will contribute, by such act are regarded as regular subscribers to the RECORD, and are entitled to receive it regularly,—their subscription having been paid.

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LUTHER'S COMMENTARY ON THE SERMON ON THE MOUNT. Translated by Charles A. Hay, D. D. 12mo., pp. 506. \$1.50.

"This is a running commentary on the fifth, sixth and seventh chapters of the gospel by Matthew. In his preface, Luther hopes his publication 'by the Grace of God, may help to preserve and maintain the true, pure and Christian understanding of this teaching of Christ, because these sayings and texts are so very common and so often used throughout all Christendom,' and further says 'it is hard to understand how the very devil himself has, by his apostles, so cunningly twisted and perverted especially the fifth chapter, as to make it teach the very opposite to what it means.' It is truly refreshing to get at something that is not polished, so as to glance off, but that bristles with many sharp points and rough angles, sanctified by the devout, godly, erudite spirit that was back of them. This book is an acquisition to English readers."—*Augsburg Sunday-School Teacher*.

LIFE OF LUTHER. Translated from the German of Prof. Julius Köstlin, Halle, Germany. Edited by J. G. Morris, D.D., LL.D. 1 vol. 8vo., 496 pages. 16 full-page illustrations. Cloth, plain edges, \$2.50; Cloth, gilt edges, \$3.00; Seamen, marbled edges, \$3.50; Morocco, gilt edges, \$5.00.

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LECTURES ON THE AUGSBURG CONFESSION. 8vo. Cloth, 888 pages. \$3.00.

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LUTHER AS A SPIRITUAL ADVISER. By August Nebe, Doctor of Theology, Professor, Pastor. Translated by Chas. A. Hay, D.D., and Chas. E. Hay, A.M. Pp. 242. Price \$1.00.

"A very miracle of a man" was Luther, said Carlyle. A many-sided man, and yet great and wonderful on every side. This book is a most convincing proof of Luther's wonderful efficiency as a spiritual counselor and comforter. It is a book full of instruction and comfort both for pastors and people.—*The Workman*.

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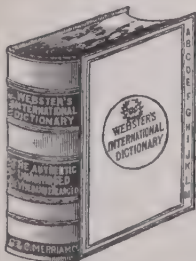
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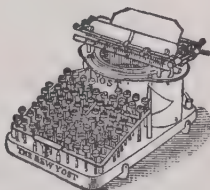
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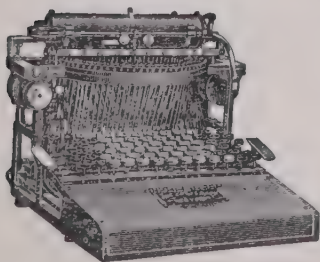


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The Board of Directors of the Chicago Seminary was originally appointed by the General Council of the Evangelical Lutheran Church in 1891, and the Directors are now elected from Synods belonging to the General Council,—the four English Synods of the West, Synod of Northwest, Chicago, District Synod of Ohio, and Pittsburg, being now represented in the Board. In 1893, at the meeting held in Fort Wayne, Ind., the General Council adopted the following Resolution:

"That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people."

The seventh scholastic year begins on *Thursday*, Oct. 7, 1897. The Seminary is open to all students of the Lutheran Church. As a rule, none but College graduates will be admitted. Applicants must furnish satisfactory testimonials. Graduation in *fifteen* courses (three years) entitles the student to a diploma with the degree of GRADUATE of the Chicago Lutheran Theological Seminary. Graduation with honor in *twenty* courses (four years) leads to the degree of B. D.

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For further information, address the President, Prof. R. F. Weidner, at 1311 Sheffield Ave., Chicago, Ill.

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ON

THE
CHICAGO
LUTHERAN SEMINARY RECORD

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APRIL, 1900.



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CHICAGO

Lutheran Theological Seminary

FOUNDED, 1891

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THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. V.

CHICAGO, APRIL, 1900.

No. 2

ENTERED AS SECOND CLASS MATTER AT THE CHICAGO P. O.

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October. Issued under the auspices of the Faculty. Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send Postal Note or Stamps.

Address, PROF. R. F. WEIDNER, 1311 Sheffield Ave., Chicago, Ill.

THE UNIVERSITY EDITION.

This issue of the SEMINARY RECORD has a special mission. It goes to many students in our Western colleges and universities. It will reach not a few who have hitherto had no idea that the faith of Luther has voiced itself in the language of America. To them it will prove an interesting discovery along lines on which scholarly men should not willingly be ignorant. They will read it from start to finish, and be surprised to find that in the best sense of the term, the Lutheran Church in America is "up to the times."

* * *

In every college and university there is a small contingent of men, unknown to us and equally unknown to one another, whose hearts the Lord has touched so that they desire to serve Him in the ministry, and that, if possible, in the ministry of the Lutheran Church. They will read with gratification that our Church has advanced so far as to have a Theological Seminary, in which all the instruction is given in the English language, and that the Seminary is situated in the western metropolis, in the very center of the territory calling for its services.

Their interest will be deepened on learning that English theological instruction has been given in

the Lutheran Seminaries of the East for fifty and seventy-five years. And it will gratify them to know that the Chicago Seminary has been at work nearly ten years, and has in that time given partial or complete instruction to over a hundred ministers.

Its central and unique position is seen in the fact that of the twenty-five Lutheran Theological Seminaries in this country, twelve are in or west of Chicago; but of these the Chicago Seminary is the only one that is exclusively English.

An examination of this issue, which contains the courses of study as well as the register of students and of post-graduates, will show the wide range of the work. It will show, furthermore, on how scientific a plan the course has been laid out, and what manifest advantages this Seminary offers to two classes of men: those desirous of serving their Lord in the ever-widening field of Western English Lutheran work, and also those whose life-work may be in a foreign tongue, but who are desirous of coming into contact with the larger life of the Church in America, studying its problems from a new point of view, and equipping themselves to meet the present and pressing demands for English service.

Whilst the April RECORD makes its usual appeal to all classes of students, this year's issue makes a special presentation of the case to the men, scattered throughout our higher schools, who, in their ignorance of existing provisions, have despaired of their Church, and have cultivated the outward rather than the inward work, look away from their Church towards the denominations around her. Sons of Lutheran mothers and of the Lutheran mother Church, "Stop! Look! Listen!"

* * *

In the tumult of new thoughts which a perusal of these pages must awaken, the reader may be moved to seek information on points not covered therein. Whether a young man desires to know what would be his best course with reference to entering the Seminary, or where he can find safe Lutheran literature on topics he is interested in; whether he would

like to learn the address of the nearest English pastor or of the best Church paper; whether he desires suggestions for starting an English mission in his town,—whatever the inquiry, let him feel no hesitation in dropping a few lines to the President or any professor of the Seminary, or any English Lutheran pastor in his neighborhood.

* * *

It is a pity that the Lutherans in the many great schools of all grades, from the normal school up to the University, do not know one another as Lutherans. At this writing we are not clear precisely what advice to give. If the students who read this send us their names, exact addresses, and a few words about themselves (and any fellow-Lutheran students at their own school or another that they may have knowledge of), we may be able to work out some plan that will be of advantage to them.

* * *

Meanwhile let us remark that, "The Lutheran Cyclopedia," pp. 571, double column, edited by Prof. H. E. Jacobs, D. D., LL. D., and Rev. J. A. W. Haas, B. D., and published at \$5.00 by Charles Scribner's Sons, New York, is worthy of a place in any university or public library, and Lutherans should insist on its being made accessible to our people. The information gleaned from its pages and from the volume entitled "Lutherans" in the "American Church History" Series, pp. 539, published by the same firm, is conducive to that decent self-respect as members of the Church of the Reformation, in which men thrown, unfurnished with facts, into the great public schools, are so sadly lacking.

Again, we remark that the "Way of Salvation," by Prof. G. H. Gerberding, D. D., is by reason of its simple setting forth of our Church's answer to the question, "What must I do to be saved?" deservedly the most popular book in the English language in our Church, and can be safely set over against the popular works on the same subject of James, Abbott, Moody, and the other reformed writers.

Once more, that the list of Rev. Dr. R. F. Weid-

ner's text-books for Bible classes, collegians and theological students is as extensive as it is, because as many young men outside of our Church as within it, have recognized their eminent helpfulness, and are availing themselves of the Doctor's gifts as a teacher which have made him equally acceptable in the theological class room, on the lecture platform and in the summer schools East and West.

Finally, that a man who wishes to be in the current of the life of the great Church of the Reformation, cannot use a two-dollar bill to better advantage than by sending it to 1522 Arch St., Philadelphia, as a year's subscription to *The Lutheran*, a first-class weekly conducted by Rev. G. F. Krotel, D. D., LL.D. and Rev. George W. Sandt, editors.

* * *

Rev. Dr. A. Spaeth estimates in the Lutheran Cyclopedia that there are in North America 850,000 German, 345,000 Scandinavian, 330,000 English and 10,000 Finnish and Slavonic Lutheran communicants. From the patriarch Henry Melchior Muhlenberg's day, 1742, on, there was occasional English preaching in the Pennsylvania churches, but the oldest English Lutheran church in existence, is St. John's, Philadelphia, founded in 1806. In less than a century the English portion of our Church, growing entirely from American roots, unaided by immigration beyond the seas—where there is no English Lutheranism—has grown to a third of a million communicants and perhaps 1,400 ministers and 1,800 churches. This is already one-half the whole Episcopalian strength in America. That is one interesting and encouraging fact.

Another is that the Lutheran Church in the United States, according to the figures of the New York *Independent*, has safely passed the combined Presbyterian churches, and now occupies the third place among Protestant bodies. The figures are: Lutherans, 1,575,778 communicants; gain in 1899, 40,226, or 2.6 per cent.; Presbyterians, 1,560,847 communicants; 18,446 gain in 1899, 1.2 per cent. Only the Baptists and Methodists are stronger, while all other

branches of the Reformed Church are found lower down in the column. Figures do not, indeed, prove everything, but they do prove that our Church is neither an insignificant sect nor a dying Church. In fact, few Churches are growing at anything like the Lutheran rate.

* * *

By request we furnish two more items of interest. In an article on "Lutheranism in the Great Northwest," "Lutheran Church Review," April, 1895, occurs this paragraph:

"East of the Missouri, to-wit, in Wisconsin, Minnesota, and North Dakota, our Lutheran membership is, by the United States census (of 1890), more than equal in each state, to the combined membership of the Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, and all the other Protestant denominations, and even in South Dakota, more than equal to the first three."

The figures are: Wisconsin, 160,919 Lutherans to 136,300 other Protestants; Minnesota, 145,907 to 115,364; North Dakota, 18,269 to 14,800; and South Dakota, 23,314 to 36,347. In these several states "the German foreign born population (half of it Roman Catholic) was W., 259,000; M., 116,000; N. D., 900; S. D., 18,000. The Norwegian was W., 65,000; M., 101,000; N. D., 26,000; S. D., 19,000. The Swedish was W., 20,000; M., 100,000; N. D., 6,000; S. D., 7,800. The Danish was W., 14,000; M., 14,000; N. D., 2,800; S. D., 4,300."

From the same article we quote:

"In the presence of the mighty Roman Catholic hosts entrenched in our Northwestern cities and states, the Lutheran Church is the one Protestant body that can make a respectable numerical showing, and likewise the one body that still holds aloft the old banner under which the battles of the Reformation were fought and its victories won."

* * *

We also append the locations of churches and pastors of the English Synod of the Northwest,

indicating with a star such as have come from this Seminary.

Wisconsin.

Church of the Holy Communion, Racine, Pastor-elect, Student G. F. Gehr.*

Church of Redeemer, Milwaukee, 1889. Rev. William K. Frick.

Holy Trinity, LaCrosse. (Vacant.) Late pastor, Rev. E. A. Trabert.*

Mission at Ellsworth, Pierce Co. Rev. Mr. Leas.*

Mission at River Falls, Pierce Co. Dr. Trabert. (Student A. C. Petersen*, will serve these two missions during the summer.)

Minnesota.

St. Paul's, Red Wing. Rev. J. A. Leas.*

St. Luke's, Goodhue, Goodhue Co. Rev. M. E. Boulton.*

Mission at Cannon Falls. Rev. Mr. Boulton.*

Memorial Church, St. Paul, 1883. Rev. A. J. D. Haupt.

Holy Trinity, (West) St. Paul. Rev. C. L. Warstler.*

St. James, St. Paul. Rev. F. E. Jensen.*

St. Mark's, (North) St. Paul. Rev. Mr. Haupt. (Supplied by Student J. R. E. Hunt* during the summer.)

St. John's, Minneapolis, 1883. Rev. Alfred Ramsey.

Salem, Minneapolis. Rev. G. H. Trabert, D. D.

North Dakota.

St. Mark's, Fargo. Rev. H. K. Gebhart.

Utah.

Holy Trinity, Salt Lake City. Rev. A. C. Sweinsberg.

Oregon.

Zion, The Dalles. Rev. Wm. Brenner.

St. James, Portland. Rev. C. S. Rahn, supply (Pa. Synod.)

Washington.

Zion, Tacoma. Rev. Wm. F. Holl.*

Trinity, Seattle. Rev. H. A. W. Yung.*

* *

St. John's English Lutheran Church, Minneapolis, never sheltered so many young men under its roof as on Sunday morning, Feb. 18th, when Dr. Weidner, President of the English Lutheran Theological Seminary, delivered a sermon specially intended for students on "How may I Make Life a Success?" There must have been 150 students present from the University of Minnesota and from the Colleges, Academies, and Theological Seminaries in and near Minneapolis. The pastor, Rev. Alfred Ramsey, had made good use of the press and of the U. S. mail, in announcing the event; and "the end crowned the work," for in this way the existence of the Chicago Seminary was brought home most forcibly to the very class of men whom this issue purposes to reach. Seeing and hearing our President, the young men got to understand that the dreams of their youth were already realized in the institution represented by him. As young men they had doubtless often exercised their American prerogative to say what the Lutheran Church ought to do, and to find fault with her for not doing it. But this visit woke some of them up with a start. In this matter of English theological education the church has been ahead of dreams and critics.

* *

On the afternoon of the same Sunday the Doctor preached the sermon at the dedication of the remodeled and enlarged Memorial English Lutheran Church, St. Paul. Its pastor, Rev. A. J. D. Haupt, had, with great labor and devotion, erected the original building in 1885, the first building in the Northwest specially erected for English service according to the doctrines and usages of our Church.

Many of the young men also attended this

service, and others from St. Paul had the same novel and gratifying experience as those in the morning. A number of the Alumni of the Seminary had the opportunity to pay their respects to their preceptor.

* * *

Rev. J. A. Leas, hearing of these arrangements, persuaded Dr. Weidner to stop off an hour and preach at Red Wing in the evening, and St. Paul's was also crowded to the doors, the students of the Evangelical Lutheran Seminary of the Hauge Synod being a conspicuous feature of the occasion.

* * *

The true student, who enjoys the articulated truth, will find matter for grave reflection and personal profit in the Courses of Study.

The genuine student is also proverbially fond of books. Such a one may browse to his heart's content in the handy list of the freshest and most serviceable literature appended to each course.

And while he lingers over these pages, he will recognize the harmony of the pedagogical principles embodied in the Seminary's curriculum with what is best in the higher education of the day.

Will he also note that this curriculum is anchored to the eternal verities of God's Word? The methods are new; the substance of the teaching is the unchangeable truth, the confession of which makes, marks and identifies our Evangelical Lutheran Church.

* * *

Any enumeration of the foremost theologians of America would be defective which would omit Charles Porterfield Krauth, D. D., LL. D., the brightest type of Lutheranism, the flower of the English side of our Church. In his masterpiece, "The Conservative Reformation," in a discriminating chapter on "The Conservative Church of the Reformation—The Evangelical Protestant (Lutheran) Church," he says:

"The Lutheran Church has peculiar claims upon the interest of the thoughtful reader of history, as she is the oldest, the most clearly legitimate, and

in a certain sense the mother of them all. She is the most conservative of them all, though she bore the first and greatest part in the most daring aggression on established error. No Church has so vigorously protested against the abuses of human reason, and none has done so much for the highest culture of the human mind. She has made Germany the educator of the world. No church has been so deeply rooted in the verities of the ancient faith, and none has been marked by so much theological progression, in none has independent religious thought gone forth in such matchless ornatue of learning, and under such constant control of a genuine moderation. No church has enunciated more boldly the principles of Christian liberty, and none has been so free from a tendency to pervert it to licentiousness. No church has more reverently bowed to the authority of God's Word, and none has been more free from the tendency to sect and schism. More than forty millions of the human race acknowledge her as their spiritual mother; and she gives them all, not only the one rule of faith, but she does what no other church does—in acknowledging the Bible as the only authority, she gives to the various nationalities one confession of faith, the Augsburg Confession, of which the most popular historian of the Reformation, a French Calvinist, says: 'It will ever remain one of the masterpieces of the human mind enlightened by the Spirit of God.'"

This eulogy on our beloved mother Church is as true as it is beautiful.



The daily chapel devotions of the students are guided and moulded by a wonderful book. Episcopalians are justly proud of their venerable "Book of Common Prayer." Lutherans possess its superior in "The Church Book." This is, in a sense, an American product. The Church Book falls into two great portions and is often bound in two volumes. The liturgical part contains a translation of the venerable Orders for Morning and Vesper Services of our Church in the fatherlands, the Collects which

run back a thousand years, and Orders for all the rites and sacraments usual in a Lutheran congregation. Here are also found the Small Catechism of Luther, the Augsburg Confession, the Psalms and the Passion History, besides Lessons and Prayers for the Sick. The second part contains over six hundred of the choicest English hymns and translations from the German and Latin.

Even Germany itself does not possess a book of worship so comprehensive as our American Church Book. It grew into shape during the years 1867-1892, and is the work of the scholars of the General Council. It is no overstatement to remark, that the publication of the Church Book was an epoch-making event in the history of the Church of the Reformation.

Not only is the Church Book in daily use in the Seminary, but its structure and contents are fully explained in the course on Liturgics.

* * *

In calling attention to the article by Dr. Sadtler on the inner mission work of our Church in Chicago, we would remark, that not only does our Seminary provide for the technical instruction in the departments of inner missions and sociology; but that, in the Lutheran hospitals and institutions of mercy, and in Sunday-school and Luther-League work, it affords its students an opportunity to study these matters at first hand, and thus hopes to become a helpful instrumentality in solving these questions.

* * *

Rev. Mr. Crile's article shows how the Church at large was instrumental in creating the Seminary, and how, in turn, the Seminary has been largely instrumental in creating the Church in the West.

* * *

With this introduction we commend this University Edition to the consideration of our college men. Their own church has a claim on them and a place for them.

Milwaukee, April 19, 1900.

W. K. F.

HOW OUR SEMINARY HAS HELPED THE SYNODS.

That a prophet is not without honor save in his own country or home, seems to be true, but this statement may not be made concerning a theological seminary. It should be of good repute in its home and a blessing to its immediate surroundings.

This article will be limited to the consideration first, of the Synods within whose bounds the Seminary is located, and, secondly, of the neighboring Synods. Under the first division can be found Synods representing every type of Lutheranism in America.

In this great city of Chicago, with its large Lutheran population, and a Lutheran membership as large as the membership of the Episcopalian, Presbyterian, Congregational and German Reformed Churches combined, it is most fortunate that we have an English Lutheran Seminary. Today the purely English congregations, of all Synods, do not number more than fifteen. Under these conditions a seminary hundreds of miles distant could not do aggressive work here. There must be a base of supplies right at hand. The Church could not wait until it became large enough and financially strong enough to support such an institution unaided, because it was precisely such an institution that was, and is, essential for the English development of the Church here, as facts abundantly testify.

Take for instance, the Chicago Synod of the General Council. It embraces Indiana, Illinois and Southern Michigan. Under its former name of the Indiana Synod, it for years had a struggle to maintain itself, not because its ministers were not earnest and devout men, but solely because there existed no academy, college or theological school on this territory to which it could refer its young men who desired to prepare for the ministry.

Under these circumstances we find that less

than five men prepared for the ministry within a period of twenty-five years reaching down to the year 1891. When, in that year, the Seminary opened its first term, one of the first six students came from the Indiana Synod (and three others from this territory-at-large). Two have now graduated and are laboring with much credit to themselves and to the Seminary. Eight young men from the Chicago Synod are preparing for the ministry, either in college or Seminary. In each instance the Seminary was either directly or indirectly instrumental in their decision to prepare for the holy office.

In addition to these young men many more are considering the question of giving themselves to this holy service. This is surely a great gain.

To sum up, fifteen of the twenty-seven ministers of Synod, at the present time, are graduates of the Seminary. Humanly speaking, not one of them would be laboring in this Synod today, were the Seminary not in existence. One new mission has been begun each year for five years by this Synod. The apportionment has increased from \$778 in 1890 to \$1,550 in 1899.

The English Lutheran pastors now have a center of interest in the West. With their homes, their Alma Mater, and their fellow-laborers all in this portion of the country, they justly feel that this territory is theirs to develop and that its development is to be their life-work. Not only does the clerical portion of Synod rejoice and see a prosperous future for the work, but there is a growing interest also among the laity.

This reviving interest in Church-life in the Synod has already found expression in an "Old People's Home" at Vandalia, Ill. The establishment of an academy is being seriously considered.

Surely, then, the Seminary has been a positive help to this Synod, and in return the Synod entertains toward this helpful institution sentiments of gratitude and unbounded confidence.

Of the other Synods we cannot speak specifically. They have, however, been helped either

directly or indirectly; directly by the men prepared in part or in whole at our Seminary; indirectly, yet positively, by the additional impulse given to the English work within their bounds.

Many fail to realize the status of the English work upon this territory. English Lutheranism has but a few stones laid in the foundation of its future glorious edifice. The Seminary is in position to do much in the rearing of that structure. Her hands have already added some few stones to the rising courses, and her conservative spirit, exerted through those who were once fellow-students and afterward became fellow-laborers, will give eventual shape to the building.

The neighboring Synods have likewise been helped by the education of men for their work. The English Synod of the Northwest, for example, has seven graduates of the Seminary, not one of whom originally came from its territory. In this Synod, also, within five years as many missions have been begun under the auspices of alumni of the Seminary.

The fact, that, west of the Alleghany mountains, there are nearly three hundred ministers who have been either regular or post-graduate students of the Seminary, and have been in a greater or less degree, helped by these studies, is a most striking instance of real help to Synods, for, as a rule, the better educated the minister the more he can accomplish for his Synod and the more he can do for God's kingdom.

AUSTIN D. CRILE.

OUR NEW PROFESSOR.

The Rev. Elmer F. Krauss of Leechburg, Pa., has been called to the chair of New Testament Exegesis in our Seminary, and will begin his labors with the opening of the next scholastic year. He will occupy one of the new Professors' houses.

Professor Krauss graduated from Muhlenberg College with first honor in 1884, and from The Lutheran Theological Seminary, Philadelphia, in 1887. He organized and served several mission

churches in the Pittsburg Synod, with Homestead as a center. From there he was called to St. John's English Lutheran Church, Minneapolis, where he rendered efficient service for several years. During this time he was an active member of the Synod of the Northwest. He thus become acquainted with the work and mission of the English Lutheran Church in the West. The knowledge and experience thus gained will be very useful and helpful to him in the Seminary. He will be able to appreciate and adapt himself to the mission of our Seminary for the great West.

From Minneapolis he was called to Leechburg, Pa., where he has rendered good service.

He has made a specialty of Hebrew and Greek languages. Has worn out several Greek Testaments, a copy of which he carries with him on his travels. He has written a number of valuable treatises on Greek exegesis, and is at home in the vast field of New Testament Literature.

He was one of the first to enroll himself as a student in our Post-Graduate course, and has been working at it ever since. It is one of his characteristics that he does nothing by halves, but always with exactness and thoroughness.

He is full of energy and enthusiasm, and has the gift of inspiring others. We believe that he will prove a valuable addition to our Seminary. He will meet with a hearty welcome in our midst.

G. H. G.

OUR SEMINARY AS A FACTOR IN WEST-ERN HOME MISSIONS AND CHURCH EXTENSION.

In the January number of the SEMINARY RECORD, we gave a large number of specific instances of Mission work done by our Seminary men. Lest we forget we call attention to this fact again. We do it because we have the conviction that if the Church at large understood what we are doing and what we hope to do in this direction our Seminary would not lack for support, and would soon be endowed.

Let it be remembered then that our Seminary men have started seven English Lutheran Churches in Chicago. Of these one belongs to the General Synod, one to the United Norwegian Church, one to the joint Synod of Ohio, and four organized congregations, with one other mission, not yet organized, to the General Council. As we have students from various Synods, these do mission work in the city for their own synodical bodies. Thus our helpfulness extends beyond the General Council. Five English congregations, with a fifth Mission Sunday school have been organized in the Synod of the Northwest. These are all in the General Council. Four have been organized in Indiana. Here then are sixteen organized English congregations in the West as the fruit of our Seminary.

This spring finds us again short of men needed for new points. Of the sixteen congregations thus organized the General Council's Home Mission Board supports only four. Our kind supporters therefore have the assurance that their gifts to our Seminary are a good investment. Had we the men and the means we might start fifty new Missions this spring. May the good Lord raise up for our Seminary many more regular and liberal supporters.

G. H. G.

WHY OUR ENGLISH LUTHERAN SEMINARY IS NEEDED.

The Lutheran Church of America has had one man who had a prophet's vision. That man was the sainted Rev. Dr. W. A. Passavant. He, more than any other man, foresaw what was coming, for the church he loved so dearly, in the great West. Fifty years ago he was deeply interested in the German immigration which was then pouring into our western states and territories. He encouraged the Mother Synod, the Ministerium of Pennsylvania and the young Pittsburg Synod to send traveling missionaries into Kansas, Nebraska, Wisconsin and Minnesota.

When the stream of Scandinavian immigration began to pour in he watched it with the keenest interest, became acquainted with the pioneer preachers, counseled with them, assisted them in the establishment of their educational and charitable institutions and saved the first Norwegian Lutheran Church of Chicago from being stolen by the Episcopalians.

He foresaw the coming strength of the sturdy sons of Reformation. He watched the efforts of the proselyting sects to draw their children away from the old faith. He knew that if the church of the Reformation was to become a power in the West, she must hold her children. He knew that the children and children's children of these people would be Americans, that the great majority of them would prefer the language of this land, that if their Church would hold them, she must preach the faith of the fathers in the language of their children.

The non-Lutheran American churches early recognized the value of the young Scandinavians and Germans. Money and men were poured into the West without stint, to proselyte these youths. It looked as if the sad history of our Church in the East were to be repeated in the West.

A ministry was needed that could preach the

old faith in the new tongue. But there was no Theological School in all the West to train such men. Thirty years ago Dr. Passavant pleaded with the General Council to establish such a Seminary. But our eastern brethren could not see as far as Dr. Passavant. Many of them ridiculed the idea and called him a visionary. But he planned, pleaded and prayed on. Three years before his death he had the pleasure of seeing an English Lutheran Theological Seminary opened in Chicago. The beginning was very humble, seven students gathered in a rented German chapel, and two Chicago pastors constituted the Faculty.

Our Seminary is closing its ninth year. We have over one hundred and twenty men in the ministry who have been resident students in our Seminary. Most of them have taken their whole course with us. Some of them took part of their course in other Seminaries.

Nearly every Lutheran Synod in the land and nearly every Lutheran College has furnished students. Over twenty pastors in the United Norwegian Lutheran Church have studied with us. Nearly as many in the Swedish Augustana and in the German Iowa Synods. More than one-half of the pastors of the Icelandic Synod are our graduates. We have a goodly number of graduates in the United Synod of the South. One-half of the Synod of the Northwest as also of the Chicago Synod are our men. With very few exceptions they are doing noble work for our dear Church and their Master. They are our credentials. We are justly proud of them.

Our Seminary is everybody's helper, who will use our help. It is a rule on which we insist that when a student is ready for ordination he must offer his services to the Synod from which he comes. We desire to help our church in the West across the language bridge.

Students from the German and Scandanavian Churches do not lose the mother-tongue by studying with us. In addition to that tongue they acquire

the English and thus go forth able to serve the church in two languages, which is an immense advantage. Thus every Lutheran Synod can use us to solve its own language question.

Our Seminary is soundly Lutheran. It is pledged by its charter to the principles of faith and church polity of the General Council. It offers a full and thorough training in all branches of Theology. In addition to the usual branches we have a course in Philosophy. We lay much stress on Apologetics. We know that much of the teaching of our State Schools and Universities is based on Darwinian science and Hegelian Philosophy. Therefore our stress on Philosophy and Apologetics.

We know that the Church must meet the question of socialism. Therefore we have a course in Diaconics and Inner Missions. The Church that will live must be a Missionary Church. We have a course in Evangelistics where we study the history, science and methods of Foreign Missions. We desire that every one of our graduates be an earnest Missionary Pastor. But look over our courses and see what we offer. Ask those who have studied with us. We aim to combine strict orthodoxy with earnest living piety. We want our men to be men of living faith and prayer. We aim to be practical. See what we offer in Homiletics, Elocution, Liturgics, Pastoral Theology, Catechetics, etc.

If this catalogue meets the eye of a student of one of our State Universities who has the ministry in view, we shall be glad to hear from him and to give such further information as may be needed.

G. H. G.

CHICAGO AS A FIELD FOR INNER MISSION WORK.

The present has been called the age of the Second Great Commandment. Whether or not this designation be accepted by those now ruling the world of thought, the fact stands unquestioned that the first interest of the masses is today given to the

problem of the relation of man to man that is sometimes called Sociology.

This is not as it should be, for He whom the enlightened millions of earth call Lord and Master gave us the First and Great Commandment, whole-hearted love to God, the Father of us all. Theology, then, it is that should engage man's first attention; but, as a matter of fact, at least in hard-driven life of our great cities, it is to the problems of Sociology that the majority of those who think at all are giving their interest. Such being the present drift of thought, Theology's younger sister, Sociology, is a science that has great importance for the Christian worker and, in particular, for the minister or theological student. It is not the terminology of the books or lecture room that should be sought here, but the thing itself.

What then is Sociology, or better, what is the Social Problem in its essence? Prof. John R. Commons states it as the answering of the following question, "What are the relations of society as a whole to the unprivileged classes? What is there in the social organism that produces these classes? Can anything be done to give them opportunities for a higher life? Whose duty is it to give them these opportunities and to teach them how to use them?" "This," Prof. Commons says farther, "is the first revelation of Sociology—that there is a social problem growing out of the distribution of wealth; that through the organic nature of society this problem ramifies in all directions and appears in the tenement house, the saloon, the jail, the poor house; and that under the operation of existing forces this problem is daily becoming more intense."

The gospel of Christ, with its statements of the equality before God of rich and poor, of bond and free, has put the world's misery before all earnest spirits as a problem for which it demands a solution. The inspiration to freedom that Christ's gospel brought into the world has made self-governing freemen of millions of serfs and has broken the fetters of those in actual slavery; but its work of

blessing will not be done until even the weakest will have been delivered from the bond conditions of economic bondage.

But, as the man of truly evangelical spirit considers the things that are and the things that should be, and that he believed some day are to be, he finds himself gazing beyond even the purest of the humanitarian conceptions so popular in the land today, and Sociology ceases for him to be a science and becomes a ministry, yes, the ministry of God's own Holy Son. The ministry that makes the unfortunate and neglected classes here at home its especial care has been aptly called the Inner Mission, and this is the term that we take in our further discussion as one that out-ranks Sociology, Altruism, or any other of the terms of the day. No exposition is needed here of the fullness of meaning to be found in this term, or even of that measure of the fulfillment of its possibilities that has been shown in thorough-going Protestant Germany. Not even a summarized statement of its manifold activities is attempted here, for are not all of these set forth in that book that should be on the library table of every Protestant family—"Lutherans in All Lands"?

The ripest field for the gracious work of the Inner Mission is clearly the great city, for here it is that the contrasts of poverty and wealth are the most glaring and here that life's burden weighs the heaviest. Among such fields Chicago stands prominent. The vastness of this human hive, the thoroughly heterogeneous character of its population, the exceeding firmness to which its great money-making mills reduce the human atom—all these facts combine to make Chicago a city among cities in which to study man's relations to his fellow-man.

In addition to indirect influences for good that a great park system, libraries, museums and art galleries exert, no little direct effort is being put forth for the amelioration of social evils. Some of this effort, taking the well-known "settlement" form is to be commended for doing the thing it aims to do,

vis.: broadening and cheering the lives of many of the unfortunate classes. That such effort falls short of giving these weary and heavy-laden ones the blessing that the Physician of Souls offers is evident, in the writer's judgment, from statements like the following by the economist quoted above: "As a friend he should not limit himself to the single work of converting to Christianity. He should learn from social science that the body must be saved before the soul."

What and how much of the work of the Inner Mission can the student of the Word and follower of the Great Shepherd of Souls see for himself as he becomes acquainted with the life of such a city as this, and especially as he does a fair amount of Sunday School or other missionary labor? He will certainly find some practices and some views to avoid in his future work and some to imitate. One thing he will assuredly find, and that is the dire *need* in the hearts and lives of men for the Ministry of Mercy.

Even from the point of view of the economist there is a work that the minister of the gospel only can do. "Where is the advocate of the masses, of the great brotherhood of man? The Christian preachers have failed to see their vantage ground, or seeing it have failed to take it." After several years of which some hours each week have been given to the study of the human problem in the homes of the toiling masses, surely the student of the Word should go forth from such a center as this to his own field of labor with broader views and nobler resolves to make his ministry, under God, fruitful in all good works.

W. A. S.

THE REV. PROF. WM. K. FRICK

has been an instructor in our Seminary for seven years. Now, at the end of his seventh year he feels constrained to leave us.

During all these years he has been one of the

busiest, as well as one of the most generally useful men in the Church. He has had the burden of building up an English Lutheran Church in the city of Milwaukee. This is the only General Council Church in that city. All the other Lutheran Churches were and most of them are more or less unfriendly to his work. No one who has not tried it can appreciate the difficulty of such an undertaking. He has made his congregation one of the most earnest, active, intelligent and churchly that we have in the West. It is always a pleasure to preach to his well-filled church at a Sunday morning service.

He has been called the model pastor. He neither forgets nor neglects the humblest or the most distant of his widely scattered flock, and is ever on the go for persons whom he might interest and win.

Beside this laborious work, which in itself is more than double that of many a pastor who thinks he has enough to do, he is ever working for the whole Church which he so dearly loves.

He was one of the founders of the Synod of the Northwest and has been an officer in it from the beginning. For six years he has been its President, a real Bishop, with his eye on every church and mission and place where missions ought to be. To his watchful care and wise counsels the Synod owes its safe and steady progress.

He is the model Secretary of the General Council. His persistent energy and push made the last Convention of that body tell all over the city of Chicago. The minutes of that convention, with their thoro-tabulated and detailed mission statistics first made that body known to itself and to others. No one but he knows the labor and care and vexation all this has cost.

He is the president and the inspiring spirit of the State Luther League of Wisconsin. He is a member of the Board of Directors of our Seminary and its efficient Secretary. He is an active member of the General Council's Sunday School Committee,

and of the Executive Committee of the National Luther League.

He loves his pen and thinks with pen or pencil in hand. He is a voluminous writer for the Church Press, and delights in writing letters and postal cards. He is sometimes called the "arch worrier" of the brethren. But he always worries them with the King's business.

In addition to these multiplied labors, cares and burdens, he has faithfully served our Seminary for all these years, giving us Monday afternoon and Tuesday forenoon each week in the class-room, of his valuable time. No matter how tired he was, he always came with hopefulness and good cheer.

We shall sorely miss his genial presence and companionship. We regret the necessity of his leaving. But he had to acknowledge at last that one man—even if he is small—cannot do three men's work. The Seminary will ever kindly remember his valuable and unselfish services so freely given.

He will remain on the Board of Directors and we hope to have the pleasure of seeing him often among us.

G. H. G.

AN OPEN LETTER

TO MEMBERS OF THE POST-GRADUATE CORRESPONDENCE SCHOOL.

MY DEAR BRETHREN:—You all understand why you are pursuing theological study systematically under the direction of our Seminary. The aim is not so much to attain a scholastic degree as to make you more efficient in the practical ministry. If by any means we can encourage and help you to continue in your studies, in spite of the many interruptions which will necessarily occur on account of your pastoral duties, we will have accomplished our object. *Do not be discouraged, but persevere.* If only *thirty* minutes each day be devoted to some special study, a steady progress will be made. In this much depends on the strong will and character of the student. *Where there is a will, there is always a way.*

There are at least sixty of you who may be disappointed in not seeing your names in the current April RECORD. In this we must strictly follow the *Statutes* regulating the *Correspondence School*. If no report has been received after a certain lapse of time, the name of such a student is not enrolled in the April RECORD for the current year. Whenever such a report comes in, the name is again re-instated, and all work done in the past retains its proper credit.

There is a wide selection of subjects offered, comprising *forty-four* distinct *Courses*. The books required for each course have been given in the April RECORD 1899, copies of which can be had on application.

R. F. W.

LUTHERAN CHURCH ARCHITECTURE.

In the January number of the RECORD we began an abridged translation of Meurer's excellent work on CHURCH ARCHITECTURE. So far the author has given an *Historical Survey*, and we have come to *section six*, in which the *Byzantine* style is discussed.

The central arch was unknown to the ancient Romans. The finest specimen of the domed style of architecture is found in the Pantheon erected by Cæsar Augustus, which was afterwards remodeled into a Christian church.

The once discarded oblong form of the Roman basilica was partly resumed when the liturgics called for the apse,—the semicircular apse on the east, and the corresponding vestibule on the west. More of these semicircular niches were added later, which often developed into the most magnificent forms. Sometimes the dome gave place to the cruciform cupola which formed the connecting link between the oriental and occidental style.

The distinctive character of the Byzantine style is not alone noticeable in its ground plan and outward structure, but also in its decorative features. That of the delicate Greek form is easily distinguished from that of the bombastic style of the Roman. This is especially noticeable in the capital and its decoration.

Some of the finest specimens of this art are manifested in the churches built by Justinian I. (527-565), some of which, since the Turkish invasion of 1453, have been converted into Mohammedan Mosques, the grand mosaic walls of which are now concealed behind the rude calsomine of the Islams.

§ 7. *Roman Style.* The fact that the Byzantine style was in most respects impractical, cannot be disputed. It was at best only of local value. The semicircular arch as distinguished from the Gothic, however, does not alone determine the Roman style. This last is not to be confounded with the Byzantine, either as to its architectural character or because in the Latin Church the style has been generally accepted and thus became the Catholic style. Nor was the Roman style confined to the Latin language, but was likewise used by the Goths and even Pagan nations. The Roman style is rather the universal property of the Western Christian Church, and the only ecclesiastical style of the Middle Ages. The Gothic is none else but the more beautiful daughter of this handsome mother.

After the ravishes of war had ceased, which after the

fall of the Carlovingian dynasty had devastated Germany, and the Normans, Wends and Hungarians had been conquered and the fear of the immediate approach of the day of judgment had subsided, then there arose such an ambition of building for ages to come, that had never been manifested before. It has become proverbial as the "building craze." Old buildings, even such as might have been repaired, were torn down and grand and durable structures were reared in their places.

Church architecture in these days emanated from the cloister, and had therefore a hierarchical character. Although building committees were composed at times of the laity, yet the execution of plans lay in the hands of the clergy. Bishops and the clergy were about the only architects, and these distinguished personages thought it not beyond their dignity to assist the builders in manual labor in executing the plan. The model of the Roman style, although varied, follows essentially that of the basilica. The exception to this rule we find only in small country churches, where we content ourselves with the one nave only. Otherwise we usually find the wide middle nave with side naves of half this width, and half the height of the middle nave. Also its liturgical arrangement was similar to that of the ancient basilica.

The cruciform style has generally been discontinued since the latter half of the thirteenth century.

The vaulted arch takes the place of the horizontal ceiling since the twelfth century.

The simplest form of the arch was the semicircular, and was first used in the tribunal arch, from which was afterwards developed the arched ceilings of both the middle and side naves, which were formed by a system of arches and columns. Both pillars and columns were employed in this construction, and often in alternate order.

The columns resting on a square base were round, rarely polygon, rising either cylindrical or were tapering at the top. They were either smooth or carved, a solid shaft or a hollow cylinder. The capital, which was made in many different styles, was either plain or artistically carved. The pillar also has developed many changes and styles, that of the square was soon graced

with artistic corners, upon which much ornamental art has been bestowed.

To the ornamental form was now added the decorative art. The leaves of the capital, the ribs of the cruciform arch, the keystones, and other prominent parts were painted in colors or plaited with gold, while the walls and arch panels were frescoed.

In northern Germany the artistic tile work is frequently employed, which consists of glazed brick in colors of black, red and green, which thus grace the outside walls and the roof. Otherwise the walls were left plain, until later on when these massive walls received ornamentation of artistic design.

Ornamental art was also bestowed upon the portals. The principal door was on the west side entrance. Above this entrance is a semicircular space, upon which was either painted or carved Christian symbols or emblems. The most noted of these were: "The crucifixion," "The throne of Christ," "The Adoration of the Wise men," "The Lamb," "The Hand of Blessing," and other appropriate figures.

What now further added to the grandeur of the churches was the addition of the TOWER, which is now for the first time incorporated in the main plan of the building. They were seldom circular, for the most part square and usually surmounted by an octagon spire. The simple plan of construction is to place the tower on the west side and above the vestibule.

Sometimes there are two towers of like form and dimensions, rising respectively in front of each side nave. The vestibule connecting the towers was finally developed into the gable. Towers were also added on the east end of the side naves, each one surmounted by a cross. Thus developed the idea of employing many towers of different styles,—some churches having from one to seven towers. The old towers are low, fort-like structures, covered by a ridge roof. The height of towers then did not determine their value as later on in the Gothic period.

The *Crypts* of the early Roman period were basements under the elevated choir apse, but which later on often extended under the whole building. They gen-

erally had a vaulted ceiling resting upon columns and pillars, forming one or more naves of equal length, containing an apse and altar. They had their origin among the early Christians, who would celebrate Holy Communion upon the altar underneath which lay the ashes of saints and martyrs.

§ 8. *The Style of Transition.* This term is in itself contradictory, for of such a style we cannot speak. But it marks the change from the Roman to the Gothic. It took its rise in northern France in the second half of the twelfth century, after which it soon found its way into the Rhine valley. The late Roman style undergoes a gradual change.

The ground plan remains essentially the same, with the exception of the semicircular apse, which is changed into a polygon. The choir apse is no longer elevated and the crypt is therefore discontinued.

Every panel in the wall now becomes a window, and in case of insufficient light, a group of three pyramidal windows, the middle one higher than those at the side, served to close the aperture or columnar arch in the wall.

Where two windows were made to serve this purpose, the rosette or circular window was introduced into the arch above them, which idea was more extensively developed in the Gothic period.

The cubical CAPITAL of the late Roman period changes into the cup-shaped, the bell-shaped, or the bud-shaped form. Here is occasion of an almost endless display of ornamental art.

The characteristic feature, however, of this transition period is the pointed arch, which at first was more ornamental than useful. It began its development on the inside of the windows and arches, while the outside still remained strictly Roman. But it soon appeared also on the outside, first at the windows of the tower, then at the space above the portals, and finally among all the windows of the main building.

Together with the pointed arch, we also notice the appearance of the clover-leaf arch, the horse-shoe arch, the scalloped arch, and the ornamental frieze. The best examples of this style are found in the valley of the Rhine.

§ 9. *The Gothic Style* (1300-1600). The word "Gothic" was originally used by the Italians of the early Renaissance, to indicate their contempt for what they considered as barbarous architecture of Northern Mediæval Europe, but which architecture the Italians never fully understood. In this sense and at the time of the Renaissance the word Gothic was applied indiscriminately to all Northern Mediæval buildings.

From the very start we must emphasize the fact, that the principle of the Gothic style lies essentially in its construction, and not in its rich ornamentation, which latter is but an adjunct to the former.

One of the essential features of this style, as it manifests itself in the great Gothic churches, is the constant predominance of the vertical lines, as a heavenward trend of this wonder type.

Another marked feature is noticed in the diminishing of the massive walls, so that even a large space can be enclosed with but a wall of ordinary strength.

Significant also in this connection is the fact that in this period the architecture is taken out of the hands of the clergy and entrusted into the hands of the laity, which gave the congregation the liberty of uniting effort in the erection of the house of God.

If we now enter more specifically into the character of the Gothic style, we must first of all speak concerning the ground plan, in which we notice no material changes as would prove a reformation in architecture. It is, however, a fact that through our discontinuing the crypts, we abandon, as a natural consequence, the elevation of the apse of the choir, which frequently infringed upon the symmetry of the whole church.

The division of the clergy from the laity had its corresponding effect on the nave and the presbyterium, so that we have here no well-defined limits. Separation and analysis in this connection are two entirely different things.

The next important feature is seen in the introduction of the buttress and in the addition of the naves even to—and around—the choir apse, itself. Much as this may have added to the grandeur of the mass service, it, nevertheless, is not in keeping with an evangelical liturgy and a united worship.

The essential character of this style is noticeable especially in its elevations. The "lift your hearts," with which every liturgical prayer begins, is incorporated in its very structural principles, and one of the means through which this is demonstrated, is through the pointed arch. The application of this principle is seen in the construction of the arch. The pressure of the pointed arch is carried off to the sides by the nature of its construction.

The lines of resistance are more directly placed as regards the point of greatest pressure. The use of the pointed arch in doors, windows and ornamental tracery, is a decorative imitation of a structural necessity. In this connection we also notice the use of the flying buttress, which in turn now serves as a cornice and a conductor connected with and terminating in the gargoyle. This idea was still further developed in the five-nave building.

The semicircular arch produced quadratic panels, which in turn called forth the supporting pillars; but in the Gothic arch the pillar serves both as support and ornament.

The cubical form of the capital now makes room for the cup-shaped. The windows had attained to such an enormous size, that they could not be glazed. In the great cathedrals the whole wall, that is the space between the buttresses, was given up to windows. These were, therefore, divided into long panels by bars and pillars, which unite at the top, thus forming arches within the main arch.

In order to overcome the glaring light of the large windows, glass and mosaics were introduced.

The window tracery assumes an indefinite variety of geometrical forms and combinations. The surface tracery likewise shows itself in endless variety of style at the portal, the ornamental gable, cornice and ridge-comb.

The TOWER, which in this period rises to a gigantic height, also bears the imprint of this constructive principle. Large windows between flying buttresses taper at the top. Upon this square tower is reared the octagon spire, surmounted by the decorated cross,

III. THE DEFINITION OF PROVIDENCE.

12. The providence (*providere*, *pronoia*) of God is that divine act by which God foresees, disposes and cares for, the things which will be beneficial to His creatures.

13. Our dogmaticians distinguish three parts in every external act of Providence:

1) The *prognosis* (foresight or foreknowledge), an internal act of the intellect, by which God sees beforehand what will be beneficial to creatures;

2) The *prothesis* (purpose), an internal act of the will, by which God wills to exercise providential care; and

3) The *διοikesis*, the external action of Providence itself, which consists in the actual preservation of, co-operation with, and the governing of all created things.

14. Of the internal act of *prognosis* or foreknowledge it may be said:

1) It is eternal,—for to God there is nothing future, but all things are present, not indeed actually by way of existence, but objectively;

2) It is intuitive,—for the knowledge of God is not mediated by a succession of time nor of thought, as with man.

3) It does not bring necessity to things foreknown. *Hutter*: "For every object is foreseen or foreknown by God as it is in its own nature, and according to its results, so that this foreknowledge depends upon the event, but the event does not depend upon the foreknowledge."

4) It does not rest upon a previous decree. *Hollaz*: "The foreknowledge and purpose (or decree) of God concerning future things are eternal and simultaneous on the part of God; but, according to our mode of conception, the foreknowledge of God precedes the divine purpose or decree."

15. Providence is the work of the entire Trinity. It is the work of the Father (John 5:17); of the Son (Col. 1:17; Heb. 1:3); of the Holy Ghost (Ps. 104:30).

16. Strictly speaking, the providence of God is a divine action *ad extra*. *Quenstedt*: "Providence is that external action of the entire Trinity, by which God 1) most powerfully preserves the things created by Him, both as an entirety and singly, both in species and in individuals, and 2) concurs in their actions and results, and 3) freely and wisely governs all things to His glory and the welfare and safety of the universe, especially of the godly."

IV. THE OBJECT OF PROVIDENCE.

17. We may distinguish between *general*, *special* and *most special* Providence.

18. *General* Providence extends to all created things, without even the least exception (Ps. 147:9; Matt. 6:26, 30; 10:29, 30; Luke 12:6).

19. *Special* Providence extends to the human race in general (Acts 17:26, 28; Matt. 5:45; Ps. 36:7). Especially does Providence control the origin, progress and end of human life: 1) its entrance (Job 10:8-11; Ps. 139:13-16); 2) its progress (Job 10:12; 34:21);

3) its sorrows (Ps. 56:8); 4) its needs (Matt. 6:25); 5) its termination (Job 14:5).

20. A *most special* Providence extends to the godly and to believers (Ps. 1:6; 33:18, 19; 37:18, 25; Rom. 8:28; Heb. 1:14; Matt. 10:30, 31).

These distinctions with reference to general and special Providence are made as to what is called *ordinary* Providence, in which God carries on His work through the established and ordinary course of nature. Miracles belong to the *extraordinary* Providence of God.

V. THE FORM OF PROVIDENCE.

21. The Providence of God specially manifests itself in the three forms of Preservation (*conservatio*), Concurrence (*concur-sus*), and Government (*gubernatio*).

1. Preservation.

22. *Hollaz*: "Preservation is the act of Divine Providence by which God sustains all things created by Him, so that they continue in being with the properties implanted in nature and the powers received in creation . . . It is not merely a negative or indirect act, . . . but a *positive* and *direct* act, by which God through a true and real influence, imparts Himself in a general way to the efficient causes of the objects that are to be preserved, so that in their nature, properties and strength, they continue and remain." See Ps. 36:6; Neh. 9:6; Acts 17:28; Col. 1:17; Heb. 1:3.

1) The doctrine of Preservation is directly opposed to all mechanistic and deistic views of the universe. God did not simply create the world and then leave it to a process of self-development, as taught by the English Deists (Herbert of Cherbury, Collins, Bolingbroke and others), but God upholds all things by the word of His power (Heb. 1:3).

2) We ought to draw a sharper distinction between Creation and Preservation than some of our older Dogmaticians did,—for Preservation differs from creation.

a) Though the same divine power is the Cause of both, these two actions are distinguished in our conception.

b) Creation brings about a beginning of being, implies that the object had not existed before, and is the original operation of God's omnipotence,—while Preservation brings about a continuance of being, implies that the object has existed before, and is the continued act of God's faithfulness.

c) Creation presupposes nothing but a creative cause; Preservation presupposes not merely a divine cause, but also a *finite* causality, which owes its existence to the divine.

d) If we speak of Preservation as a *continuous* creation, it can only be in the sense that we wish to indicate that the universe only exists by the means of the same power which called it into being. Preservation is a continuous act, which is clearly distinct from the original creation.

e) God rested from His original creation (Gen. 2:3; Heb. 4:10), but the *rest* of God is not cessation of activity, but a new

exercise of power, which is partly displayed in preservation (John 5:17).

3) Preservation is not a merely negative action,—a refraining from annihilation, as Limborch, the chief Arminian theologian, taught,—nor simply a maintenance of the latent powers and properties originally implanted in matter and mind.

23. As to the *manner* in which God preserves all things, we can give no satisfactory answer. It is clear, however, that God upholds all things in a manner differing according to their various natures and properties. Of some,—plants, animals, and men,—God preserves species and individuals; of others,—angels and stars,—the number originally created. As a rule, God preserves creatures through *means*, through second causes.

24. The doctrine of Preserving Providence is of great importance for the Christian life. We can only *love* and *trust* a God who is in actual relationship to the world. *Luther*: "God is not like an architect who, when he has built a house, or ship, or other work, straightway takes his departure and asks no more about it; but He abides with His work. He loves the creatures, and animates, moves, and sustains them each one after its own fashion.... He who feeds His birds, shall He ever forget His children?"

II. Concurrence.

25. Some of the Dogmaticians (Gerhard, Calovius, Baier) limit the forms of Divine Providence to Preservation and Government, including under the latter both the general *concurrence* with second causes, and the government of the action of created things.

26. Since the time of Quenstedt (1688), it has become customary to speak of *concurrence* as the second of the three forms of Providence.

27. *Definition given by Hollaz*: "Concurrence, or the co-operation of God, is that act of Divine Providence by which God, by a general and immediate influence, proportioned to the need and capacity of every creature, graciously takes part with second causes in their actions and effects."

28. The action of God and the action of men are simultaneous actions. *Quenstedt*: "The same effect is produced not by God alone, nor by the creature alone, nor partly by God and partly by the creature, but *at the same time by God and the creature*, as one and the same total efficiency,—by God as the universal and first cause, and by the creature as the particular and second cause."

As the pen and the hand together produce an act of writing, so God's concurrence and man's action are simultaneous.

29. *Scripture proof*. Isa. 26:12; Phil. 2:13; 1 Cor. 12:6; especially Acts 17:28. On this last passage Quenstedt remarks: "'We have our being' in God as the One preserving; 'in Him we move,' *i.e.*, all our actions and movements we perform by His concurrence, so that without His concurrence we cannot extend even a finger, or produce even the least movement."

V. 32. This hardening of Pharaoh's heart was the result of his own pride, self-will, and obstinacy.

FOURTH: Narrate in your own words what is recorded in Ex. 9:1-35.

Ex. 9:1-7. *The Fifth Plague.*

V. 3. A new blow at Egyptian idolatry. This plague of murrain (great mortality, from the Latin *mori*, to die) fell upon all the domestic animals that were *in the field*, but not upon those in stalls or stables, for some of the cattle seem to have escaped and to have been reserved for the subsequent plagues (9:19, 20; 12:29).

V. 6. "*All* is not to be taken in an absolute sense, but, according to popular usage, as denoting such a quantity that what remained was nothing in comparison" (*Keil*). "It is not unusual that the adjective *all* signifies in Hebrew only a *great part*" (*Kalisch*).

Ex. 9:8-12. *The Sixth Plague.*

V. 8. This *soot* was probably taken from the furnaces used for the baking of bricks.

V. 10. This plague of *boils*, breaking forth with blains upon man and upon beast, was a severe cutaneous disorder, accompanied by ulcers. The affliction may have resembled the final affliction of Job (Job 2:7).

V. 11. The miraculous character of the plague was shown 1) by its being announced beforehand; 2) by its severity; 3) by its universality; and 4) by its extension to animals.

V. 12. The judicial punitive hardening of Pharaoh's heart by God now begins. See notes on Ex. 4:21.

Ex. 9:13-35. *The Seventh Plague.*

V. 14. This first plague of the third group is preceded by a most awful warning (vv. 14-19).

V. 16. Here the two-fold reason is given why God had not destroyed Pharaoh at once.

V. 24. The miraculous character of this plague of *hail* consisted 1) in its terrible severity; 2) its immediate connection with the act of Moses; and 3) in the exemption in the land of Goshen.

V. 25. That this verse is not to be taken absolutely can be seen from 10:5. See also 9:6.

V. 27. This plague made a deeper impression upon Pharaoh than any preceding one. He now, for the first time, explicitly recognizes Jehovah as God.

V. 31. This marks the time as about the middle of February. The first message to Pharaoh was delivered after the early harvest of the year before, about April or May, the second plague came probably towards the end of June, and then follow the plagues at intervals during the fall and winter.

FIFTH: Narrate in your own words what is recorded in Ex. 10:1-29.

Ex. 10:1-20. *The Eighth Plague.*

This plague of *locusts* is a type of the plagues which will precede the day of judgment, and forms the basis for the description in Rev. 9:3-10.

V. 4. A judgment more terrible than a plague of locusts can not befall a country.

V. 7. For the first time the officers of Pharaoh show their fear for the impending calamity.

V. 8. Pharaoh knew very well that all the people expected to go (Ex. 8:8), but he was not willing to yield.

V. 10. Pharaoh was suspicious that the Hebrews might attempt to escape, and thus rob him of his slaves.

V. 15. Read the graphic description of a locust invasion in Joel (1:1-2:27), and compare on the plagues in general Ps. 105:26-36.

Ex. 10:21-29. *The Ninth Plague.*

This plague of *darkness*, would, in a special way, cast gloom over the Egyptians, whose chief object of worship was Ra, the sun-god. The cause of this darkness is not given in the text. Many commentators suggest a great hot wind (the chamsin), but this is questionable.

V. 23. "The darkness which covered the Egyptians, and the light which shone upon the Israelites, were types of the wrath and grace of God" (*Hengstenberg*). We have here a clear miraculous intervention of God.

V. 24. Pharaoh still demands a pledge for their return.

V. 28. This rudeness on the part of Pharaoh was an evidence of his great excitement and anger.

SIXTH: Narrate in your own words the contents of Ex. 11:1-10, and explain some of the more difficult passages.

V. 1. It seems that the interview between Pharaoh and Moses did not terminate until Moses "went out from Pharaoh in hot anger" (11:8). The passage 11:1-3 is parenthetical, and evidently refers to a revelation made to Moses before his present interview with Pharaoh.

V. 2. The *ask* of the R. V. is a far better translation than the *borrow* of the A. V. That there was no "borrowing" can be seen from Ex. 12:33-36, where we learn that the Egyptians were urgent that the Hebrews should be gone, neither expecting nor wishing to see them again. See also notes on Ex. 3:22.

V. 3. Some have thought that this verse does not harmonize with the "meekness" of Moses (Num. 12:3). But it is a mere statement of fact, and seeks to explain the reason why Moses exerted such a great influence over the Egyptians.

V. 4. Before Moses closes his last interview with Pharaoh (Ex. 10:28; 11:8), he must deliver his final message—of the death of the first-born.

Vv. 9, 10. These two verses are a recapitulation of the last five chapters.

SEVENTH: Give the analysis of Ex. 12:1-51.

Ex. 12:1-20. *The Institution of the Passover.*

V. 1. We have a right to infer that this part of Exodus and what follows was written after Moses had left *the land of Egypt*, probably towards the end of his life.

V. 2. This was the month of Abib (Ex. 13:4) or Nisan (Neh. 2:1), corresponding nearly to our April, which henceforth began the sacred year of the Hebrews. The civil year began with Tisri (October), at the close of the harvest.

CHICAGO SEMINARY ITEMS.

CALENDAR.

1899.

- Oct. 5.—*Thursday*, 10 A. M. Fall Term begins.
 Dec. 14.—*Thursday*, 9 A. M. Preliminary Examinations begin.
 Dec. 21.—*Thursday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1900.

- Jan. 2.—*Tuesday*, 9 A. M. Spring Term begins.
 April 17.—*Tuesday*, 9 A. M. Pass Examinations begin.
 April 20.—*Friday*, 5 P. M. Pass Examinations end.
 April 24.—*Tuesday*, 10 A. M. Examinations by the Directors.
 April 25.—*Wednesday*, 10 A. M. Board of Directors meets.
 April 25.—*Wednesday*, 8 P. M. Annual Address.

SUMMER VACATION.

- Oct. 3.—*Wednesday*, 10 A. M. Board of Directors meets.
 Oct. 4.—*Thursday*, 10 A. M. Fall Term begins.
 Oct. 4.—*Thursday*, 2 P. M. Matriculation Examinations.
 Oct. 6.—*Saturday*, 9 A. M. Final Examinations begin.
 Dec. 17.—*Monday*, 9 A. M. Preliminary Examinations begin.
 Dec. 21.—*Friday*, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1901.

- Jan. 2.—*Wednesday*, 9 A. M. Spring Term begins.
 Jan. 2.—*Wednesday*, 2 P. M. Preliminary Examinations begin.
 April 24.—*Wednesday*, 8 P. M. Annual Address.

FORMER STUDENTS.

Of those who have studied in our Seminary, there are now one hundred and one in the active ministry. Some of these have studied only a year at our Institution, having studied theology also at other Institutions, while others have spent two, three, four, or even five years at our Seminary. Many also have been ordained by their respective Synods before they graduated in all the Courses which this Seminary requires for graduation.

Regular Graduates with the Degree of B. D.

1895.

REV. JOSEPH A. LEAS,	-	-	-	-	Red Wing, Minn.
REV. GUSTAV MACK	-	-	-	-	Chicago, Ill.

1896.

REV. THORMOND KOLSTE,	-	-	-	-	Benton, Iowa.
REV. O. G. N. SILJAN,	-	-	-	-	Northwood, Iowa.
PROF. C. O. SOLBERG,	-	-	-	-	Ottawa, Ill.
REV. ISAIAH WHITMAN,	-	-	-	-	Wallace, Ind.

1897.

REV. C. T. BENZE,	-	-	-	-	-	Erie, Pa.
REV. WILLIAM HALL,	-	-	-	-	-	Versailles, O.
REV. B. F. HOEFER,	-	-	-	-	-	Toledo, O.
REV. V. J. MENGERS,	-	-	-	-	-	Philadelphia, Pa.
REV. OTTO J. WILKE,	-	-	-	-	-	West Superior, Wis.

1898.

REV. C. M. WESWIG,	-	-	-	-	-	Chicago, Ill.
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1899.

REV. M. E. BOULTON,	-	-	-	-	-	Goodhue, Minn.
REV. PROF. P. W. H. FREDERICK,	-	-	-	-	-	Chicago, Ill.
REV. RUNOLFUR MARTEINSSON,	-	-	-	-	-	Winnipeg, Manitoba.
REV. W. H. NEUMANN,	-	-	-	-	-	Flynn, S. Dak.
REV. SEVER SVIEN,	-	-	-	-	-	Minneapolis, Minn.

Regular Graduates with the Degree of Graduate of the Evangelical Lutheran Theological Seminary at Chicago, Ill.

1897.

REV. J. J. CLEMENS,	-	-	-	-	-	Glenboro, Manitoba.
REV. LUTHER HOGSHEAD,	-	-	-	-	-	Hicksville, O.
REV. ERNEST J. E. KUHLMAN,	-	-	-	-	-	Pemberville, O.

1898.

REV. J. A. ARNDT,	-	-	-	-	-	Iron Station, N. C.
REV. F. S. BEISTEL,	-	-	-	-	-	Jeanette, Pa.
REV. A. L. BENZE,	-	-	-	-	-	Meadville, Pa.
REV. M. E. BOULTON,	-	-	-	-	-	Goodhue, Minn.
PAUL W. H. FREDERICK,	-	-	-	-	-	Chicago, Ill.
REV. J. A. FRISCHKORN,	-	-	-	-	-	Wallrose, Pa.
REV. EDWARD HAECKER,	-	-	-	-	-	Cedar Falls, Iowa.
REV. W. F. HOLL,	-	-	-	-	-	Tacoma, Wash.
REV. G. P. KABELE,	-	-	-	-	-	Chicago, Ill.
REV. C. L. MILLER,	-	-	-	-	-	Ilex, N. C.
REV. L. O. PEARCH,	-	-	-	-	-	Whitecloud, Ind.
REV. E. A. TRABERT,	-	-	-	-	-	Braddock, Pa.
REV. P. C. WIKE,	-	-	-	-	-	Colburn, Ind.
REV. O. R. WOLD,	-	-	-	-	-	Faucheng, China.
REV. H. A. YUNG,	-	-	-	-	-	Decatur, Ill.
REV. J. A. ZUNDEL,	-	-	-	-	-	Beaver Falls, Pa.

1899.

REV. A. H. ARBAUGH,	-	-	-	-	-	Syracuse, Ind.
REV. O. K. ESPESETH,	-	-	-	-	-	Chicago, Ill.
REV. ERIK HANSEN,	-	-	-	-	-	Potter, Neb.
C. K. LIPPARD,	-	-	-	-	-	Statesville, N. C.
REV. N. S. LUZ,	-	-	-	-	-	Dubuque, Iowa.
REV. H. B. REED,	-	-	-	-	-	Chicago, Ill.
T. C. THOMPSON,	-	-	-	-	-	Minneapolis, Minn.
REV. C. L. WARSTLER,	-	-	-	-	-	West St. Paul, Minn.

*Post-Graduates who have received the degree of S. T. B.
or B. D.*

1896.

REV. ARTHUR F. HERTEL, A. M., S. T. B., - Bunker Hill, Ill.

1897.

REV. PRESTON A. LAURY, A. M., S. T. B., - Marietta, Pa.

REV. W. M. REHRIG, A. M., Ph. D., S. T. B., - Sayre, Pa.

1898.

REV. P. E. HENSGE, S. T. B., - - - Maybee, Mich.

REV. J. H. SHEATSLEY, S. T. B., - - - Delaware, O.

1899.

REV. P. M. LINDEN, B. D., - - - Centerville, Ia.

REV. J. PEDERSEN, B. D., - - - Yankton, S. Dak.

CATALOGUE OF STUDENTS.

NINTH YEAR, 1899-1900.

*Post-Graduate**Candidates for the Degree of Baccalaureus Divinitatis.*

DRESSLER,* REV. W. G., - - - Findlay, Ohio.

HOLLER,* REV. P., - - - Rajahmundry, India.

KIBLER,* REV. W. M., - Highlandtown, Baltimore, Md.

Candidates for Graduation with the Degree of B. D.

ESPESETH, REV. OLE KNUITSEN, - - - Chicago, Ill.

EVANS, REV. WILLIAM, - - - Chicago, Ill.

LIPPARD, CEPHAS KELLEY, - - - Statesville, N. C.

REED, REV. HARRY BERTRAM, - - - Chicago, Ill.

YUNG,* REV. HERMAN AMBROSE, - - - Seattle, Wash.

Candidates for Graduation.

CORBET, REV. ZENAN MELANCHTHON, - - - Chicago, Ill.

GEHR, GEORGE FRANKLIN, - - - Greensburg, Pa.

HUNT, JOEL RANSOM ELLIS, - - - Hickory, N. C.

PETERSEN, ADOLPH CHRISTIAN, - - - Racine, Wis.

ALBERTHUS, CARL JOHN PEARSON, - - - Lindsborg, Kan.

Grad. 1, 2, 4, 5, 6. Takes 3, 7, 8, 9, 10, 12, 18.

BAISLER, PERRY EDWARD, - - - Poland, O.

Grad. 1, 2, 3, 4, 5, 6. Takes 7, 8, 9, 10, 11, 12.

DAHLE, JOHN JOHANSON, - - - Red Wing, Minn.

*Takes 1, 2, 4, 5, 6.***In absentia.*

DIETZ, JOHN CALVIN,	- - - - -	Hickory, N. C.
<i>Grad.</i> 1, 2, 3, 4, 5, 6. <i>Takes</i> 7, 8, 9, 10, 11, 15.		
DITTMAR, GEORGE FRANK,	- - - - -	Massbach, Ill.
<i>Grad.</i> 1, 2, 3, 4, 5, 6. <i>Takes</i> 7, 8, 9, 10, 11.		
ECKERT, WILLIAM,	- - - - -	Greenville, Pa.
<i>Grad.</i> 1, 2, 3, 4, 5, 6. <i>Takes</i> 7, 8, 9, 10, 11, 12.		
EITTREIM, KNUTE OLSSON,	- - - - -	Chicago, Ill.
<i>Grad.</i> 1, 5, 9. <i>Takes</i> 2, 3, 4, 6, 8, 10, 12, 13.		
HABERLAND, MICHAEL EDWARD,	- - - - -	Chicago, Ill.
<i>Grad.</i> 1, 2, 3, 4, 5, 6, 9. <i>Takes</i> 7, 8, 10, 11, 12, 16.		
JENSEN, REV. JENS CHRISTIAN,	- - - - -	Sleepy Eye, Minn.
<i>Takes</i> 2, 3, 10, 11.		
KURTZ, REV. ERNST ADOLF,	- - - - -	Muscatine, Ia.
<i>Takes</i> 1, 6, 12, 13, 15.		
LANTZ, HENRY KAUFFMAN,	- - - - -	Lebanon, Pa.
<i>Grad.</i> 1, 2, 4, 5, 6. <i>Takes</i> 3, 7, 8, 9, 10, 12.		
LARSEN, LEWIS CHRISTIAN,	- - - - -	Racine, Wis.
<i>Grad.</i> 1, 3, 8. <i>Takes</i> 2, 4, 5, 6, 7, 9, 10, 11, 12.		
LOCKREM, REV. N. J.,	- - - - -	Norway, Ill.
<i>Grad.</i> 4, 5, 7, 9, 13, 15, 16. <i>Takes</i> 8, 12, 14.		
MACLAUGHLIN, CHARLES PETER,	- - - - -	Chicago, Ill.
<i>Takes</i> 1, 2, 3, 8, 10, 11, 13, 15, 16.		
MAGNUSSON, DAVID,	- - - - -	Chicago, Ill.
<i>Grad.</i> 1, 3, 4, 5. <i>Takes</i> 2, 6, 7, 8, 9, 10, 11.		
MILLER, REV. JEFFERSON POLYCARP,	- - - - -	China Grove, N. C.
<i>Takes</i> 1, 2, 3, 4, 5, 6, 7.		
MONROE, PLEASANT EDGAR,	- - - - -	Salisbury, N. C.
<i>Grad.</i> 1, 2, 3, 4, 5, 6. <i>Takes</i> 7, 8, 9, 10, 11.		
MYERS, SOLOMON DANIEL,	- - - - -	Jeannette, Pa.
<i>Takes</i> 1, 2, 3, 4, 5, 6.		
OHSLUND, GIDEON SHEM,	- - - - -	Soudan, Wis.
<i>Takes</i> 1, 2, 3, 4, 5, 6.		
PATTERSON, REV. ROBERT LEONIDAS,	- - - - -	China Grove, N. C.
<i>Takes</i> Post-Graduate Courses 3, 4, 10, 11, 14, 17, 18, 21.		
SAPPENFIELD, JOHN VALENTINE,	- - - - -	Gila, Ill.
<i>Takes</i> 1, 2, 3, 4, 5, 6.		
SCHMIDT, REV. ADOLF HERMANN,	- - - - -	Chicago, Ill.
<i>Takes</i> 13, 17, 18, 19, 20.		
SHEPPER, WILLIAM HENRY,	- - - - -	Ragersville, O.
<i>Grad.</i> 1, 3, 4, 5, 6. <i>Takes</i> 2, 7, 8, 9, 10, 11.		
SEIBERLING, WILLIAM JOSHUA,	- - - - -	Hynemansville, Pa.
<i>Takes</i> 1, 2, 3, 4, 5, 6.		
SIGMOND, SVEN,	- - - - -	Norway, Ill.
<i>Takes</i> 1, 2, 3, 4, 5, 6.		
SUHREN, FREDERICK CHARLES,	- - - - -	Dubuque, Ill.
<i>Takes</i> 1, 2, 3, 6, 8, 13, 15.		
VOEGTLY, HENRY,	- - - - -	Harmony, Pa.
<i>Grad.</i> 1, 2, 3, 6. <i>Takes</i> 4, 5, 7, 8, 9, 10, 11.		
WEBER, HERBERT TRIMBLE,	- - - - -	Columbus, O.
<i>Grad.</i> 1, 2, 3, 4, 5, 6. <i>Takes</i> 7, 8, 9, 10, 11.		

*Correspondence School.**

ARPS, REV. RUDOLF,	- - -	Dowlaiswaram, India.
<i>Grad. 2, 3, 5, 7, 23. Takes 11, 15, 19.</i>		
BAETKE, REV. W.,	- - - -	Boyden, Iowa.
<i>Takes 1, 3, 22.</i>		
BALL, REV. J. W.,	- - - -	Los Angeles, Cal.
<i>Grad. 5, 11. Takes 7a, 9, 14, 17, 18, 21.</i>		
BIERMAN, REV. G. F., PH.D.,	- - - -	Clay, Pa.
<i>Grad. 1, 6, 17, 22. Takes 11, 12, 14, 18.</i>		
BOORD, REV. J. A.,	- - - -	Melrose, Fla.
<i>Grad. 1. Takes 11, 18.</i>		
BOSSART, REV. F. P.,	- - - -	Lima, O.
<i>Takes 1, 6.</i>		
BOULTON, REV. M., B.D.,	- - -	Goodhue, Minn.
<i>Takes 4, 18.</i>		
BRAEUEER, REV. J. R.,	- - - -	Yorktown, Ia.
<i>Takes 5.</i>		
BROWN, REV. C. L.,	- - - -	Saga, Japan.
<i>Takes 1, 7, 12, 16.</i>		
CLEMENS, REV. J. J.,	- - - -	Glenboro, Manitoba.
<i>Takes 2, 3, 11, 21.</i>		
DALE, REV. W. H.,	- - - -	Williamstown, Pa.
<i>Grad. 1. Takes 6, 22.</i>		
DRESSLER, REV. W. G.,	- - - -	Findlay, O.
<i>Grad. in eight Courses. Takes 7, 17, 20, 22.</i>		
DUNLAP, REV. G. W.,	- - - -	Osnaburg, O.
<i>Takes 1, 6, 11, 12.</i>		
EBERT, REV. D. P.,	- - - -	New Washington, O.
<i>Takes 1, 2, 3.</i>		
ELSTER, REV. H.,	- - - -	Jewell, N. Dak.
<i>Takes 1, 21.</i>		
FABER, REV. G. E.,	- - - -	Chalfont, Pa.
<i>Takes 1, 2, 3, 14, 22.</i>		
FINCK, REV. W. J.,	- - - -	Anderson, Ind.
<i>Takes 1, 3.</i>		
FLETT, REV. G. C.,	- - - -	Farmingdale, Ill.
<i>Takes 1, 13, 23.</i>		
FRELING, REV. C.,	- - - -	Shelby, Tex.
<i>Takes 18.</i>		
FRITSCHER, REV. G. J.,	- - - -	Logansville, Wis.
<i>Grad. 7. Takes 1, 9, 16, 19, 20.</i>		
FRITSCHER, REV. H. L.,	- - - -	Brandon, Wis.
<i>Grad. 12. Takes 1, 7e, 11, 18, 21.</i>		
FRITZ, REV. J.,	- - - -	Crookston, Minn.
<i>Takes 1, 2, 3.</i>		
GAENSSLE, REV. CARL,	- - - -	Corning, Mo.
<i>Takes 2, 9, 23.</i>		
GEBERT, REV. GEORGE,	- - - -	Tamaqua, Pa.
<i>Grad. 1, 2, 12, 17. Takes 3, 6, 14.</i>		

*Non-resident pastors pursuing systematic theological studies after ordination. We have here enrolled only those who have made report of work done, and who are doing genuine work as far as their time permits. The numbers refer to the Post-Graduate courses as given in this number of the RECORD. If any students do not find their names enrolled, it is because no report of work done has lately been received. As soon as such report is handed in, they will again be enrolled.

GEBMART, REV. H. K.,	- - - - -	Fargo, N. Dak.
<i>Grad. 6, 7, 14, 17, 18. Takes 3, 20.</i>		
GOLLADAY, REV. R. E.,	- - - - -	Baltimore, Md.
<i>Grad. 1, 6, 9, 14, 18. Takes 12, 19, 22.</i>		
GRAHAM, REV. E. O.,	- - - - -	Bridgeport, O.
<i>Takes 4, 17.</i>		
HANSEN, REV. E.,	- - - - -	Potter, Neb.
<i>Takes 2, 3, 6.</i>		
HANKEY, REV. U. A.,	- - - - -	Bendersville, Pa.
<i>Takes 1, 3, 6.</i>		
HARTELIUS, REV. H. F. H.,	- - - - -	Swaburg, Neb.
<i>Takes 3, 5, 8, 12, 21.</i>		
HEILMAN, REV. U. P.,	- - - - -	Topton, Pa.
<i>Grad. 6, 9. Takes 14.</i>		
HILLERMAN, REV. G. H.,	- - - - -	Riverside, Cal.
<i>Takes 2, 3.</i>		
HOB, REV. P. J.,	- - - - -	Wheeling, W. Va.
<i>Grad. 7, 11, 17, 18, 19. Takes 9, 15, 20.</i>		
HOUGUM, REV. J. C.,	- - - - -	West Superior, Wis.
<i>Takes 1, 3, 6.</i>		
HUNTON, REV. CHARLES K.,	- - - - -	Columbus, O.
<i>Takes 3, 16, 20.</i>		
HURSH, REV. J. G. M.,	- - - - -	Cairo, Ill.
<i>Takes 6.</i>		
IDE, REV. G. J.,	- - - - -	Galveston, Tex.
<i>Takes 3, 11, 22.</i>		
JOHNSON, REV. E.,	- - - - -	Milwaukee, Wis.
<i>Takes 5, 6.</i>		
LAMBERTUS, REV. J.,	- - - - -	Melvin, Ill.
<i>Takes 6, 12.</i>		
LAURY, REV. P. A., S. T. B.,	- - - - -	Perkasie, Pa.
<i>Grad. in eight Courses. Takes 3, 5, 9, 10.</i>		
LEAS, REV. J. A., B. D.,	- - - - -	Red Wing, Minn.
<i>Grad. 7d, 10. Takes 14.</i>		
LEHNE, REV. E.,	- - - - -	Celina, O.
<i>Takes 1.</i>		
LOFGREN, REV. D. A.,	- - - - -	Michigan City, Ind.
<i>Grad. 1. Takes 3, 6, 9, 10.</i>		
MARKLEY, REV. A. B.,	- - - - -	Warren, Pa.
<i>Grad. 1, 6, 7a, 7d. Takes 8, 14.</i>		
MAURER, REV. JACOB,	- - - - -	Rose Bay, Nova Scotia.
<i>Takes 1, 3.</i>		
MCCULLOUGH, REV. H. A.,	- - - - -	Cameron, S. C.
<i>Takes 1, 3, 5.</i>		
MILLER, REV. C. L.,	- - - - -	Ilex, N. C.
<i>Takes 3, 6.</i>		
MILLER, REV. J. H.,	- - - - -	New Castle, Pa.
<i>Takes 1, 3.</i>		
MITTERMAIER, REV. J.,	- - - - -	Ixonia, Wis.
<i>Grad. 1. Takes 2, 3.</i>		
MUELLER, REV. E. H.,	- - - - -	Narasaravupet, India.
<i>Grad. 2, 3. Takes 6, 8h.</i>		
MUELLER, REV. HEINRICH,	- - - - -	Defiance, O.
<i>Takes 2, 6, 18.</i>		
NEUMANN, REV. W. H., B. D.,	- - - - -	Flynn, S. Dak.
<i>Takes 1.</i>		
OBERLY, REV. FRANK C.,	- - - - -	Greenville, Pa.
<i>Takes 1, 3, 6, 12, 17.</i>		
RAMER, REV. A. L., PH.D.,	- - - - -	Scranton, Pa.
<i>Grad. 5, 16, 17. Takes 1, 20.</i>		

REHRIG, REV. W. M., PH.D., S. T. B.,	- -	Sayre, Pa.
<i>Grad. in eight courses. Also 23. Takes 3, 12.</i>		
REICHERT, REV. A. J.,	- - - -	Mulberry, Ind.
<i>Takes 1, 3, 14.</i>		
RISER, REV. W. H.,	- - - -	Jadwyn, Va.
<i>Takes 10, 11, 12, 22, 24.</i>		
RUPP, REV. J. C. F.,	- - - -	Scottdale, Pa.
<i>Grad. 5, 7. Takes 1, 3, 6, 20.</i>		
SALZWEDEL, REV. R. A.,	- - - -	Ellicott City, Md.
<i>Grad. 1, 14, 19, 20. Takes 6, 12, 21, 22.</i>		
SCHIMMELPFENNING, REV. R.,	- - - -	Humphrey, Neb.
<i>Takes 14, 19.</i>		
SCHMIDT, REV. RICHARD,	- - - -	Beardstown, Ill.
<i>Takes 1, 4, 13.</i>		
SCHULZ, REV. MAX,	- - - -	Talmage, Neb.
<i>Takes 1, 3.</i>		
SCHUMACHER, REV. W.,	- - - -	Bartlett, Tex.
<i>Takes 1, 11, 12, 14, 15.</i>		
SEAMAN, REV. G. S.,	- - - -	Homestead, Pa.
<i>Takes 1, 2, 3, 6, 14.</i>		
SIMUNDSON, REV. S. O.,	- - - -	Kenyon, Minn.
<i>Takes 2, 3, 10, 15.</i>		
SITTLER, REV. JOSEPH,	- - - -	Uniontown, Wash.
<i>Takes 1, 14, 18.</i>		
SMITH, REV. R. MORRIS,	- - - -	Baden, Pa.
<i>Grad. 20. Takes 1, 5, 22.</i>		
SOX, REV. PROF. E. J.,	- - - -	Hickory, N. C.
<i>Takes 1, 2, 3.</i>		
THISTED, REV. P. P.,	- - - -	Palestine, Neb.
<i>Takes 1, 2, 3, 6.</i>		
THOMAS, REV. T. B.,	- - - -	York, Pa.
<i>Takes 1, 2, 3, 22.</i>		
TREXLER, REV. H. A.,	- - - -	Manning, N. C.
<i>Grad. 1, 9. Takes 6, 14, 17, 18, 19.</i>		
TROUTMAN, REV. G. J.,	- - - -	Circleville, O.
<i>Grad. 14. Takes 1, 12.</i>		
WEICKSEL, REV. W.,	- - - -	North Lima, O.
<i>Takes 1, 3, 9, 23.</i>		
WESSINGER, REV. J. C.,	- - - -	Henry, N. C.
<i>Takes 1, 9, 12.</i>		
WHITTEKER, REV. W. F.,	- - - -	St. Johnsville, N. Y.
<i>Takes 6, 12, 18, 22.</i>		
WILKE, REV. O. J., B.D.,	- - - -	West Superior, Wis.
<i>Takes 2, 3, 22.</i>		
WINTHER, REV. J. M. T.,	- - - -	Saga, Japan.
<i>Takes 1, 2, 3.</i>		
WOLD, REV. O. R.,	- - - -	Faucheng, China.
<i>Takes 1, 2, 3.</i>		
WOLFORD, REV. FRANK,	- - - -	Middleburgh, N. Y.
<i>Takes 1, 2.</i>		
WYSE, REV. J. H.,	- - - -	Burke's Garden, Va.
<i>Takes 14.</i>		
ZIEMER, REV. ROBERT,	- - - -	Altamont, Ill.
<i>Takes 1, 3, 6.</i>		
ZUNDEL, REV. J. A.,	- - - -	Beaver Falls, Pa.
<i>Takes 2, 3, 22.</i>		

SUMMARY.

<i>Resident Students</i>	37
<i>Non-Resident Students</i>	86
<i>Total</i>	123

LUTHERAN SYNODS REPRESENTED.

Regular Students.....	16 Synods.
Non-Resident Students.....	17 Additional Synods.
<i>Total</i>	33

General Council.....	8 Synods.
United Synod, South.....	5 "
Independent Synods.....	6 "
General Synod....	13 "
Synodical Conference.....	1 Synod.

I. Regular Courses Offered for Resident Students.

<i>First Year.</i>					<i>Hours.</i>
1.	Theological Encyclopædia	-	-	-	75
	a. Encyclopædia	-	-	-	40
	b. Biblical Geography and Antiquities	-	-	-	25
	c. Hermeneutics	-	-	-	10
2.	New Testament Greek Junior	-	-	-	100
	a. N. T. Greek Prose, Syntax and Vocabulary. John.	-	-	-	50
	b. Gospel of Mark, with Harmony	-	-	-	25
	c. Acts. Translation and Exegesis	-	-	-	25
3.	Old Testament Hebrew Junior	-	-	-	100
	a. Hebrew Grammar	-	-	-	75
	b. Genesis I.-XVI.	-	-	-	25
4.	English Old Testament	-	-	-	75
	a. Old Testament Introduction	-	-	-	25
	b. Old Testament History	-	-	-	25
	c. Old Testament Theology	-	-	-	25
5.	English New Testament	-	-	-	75
	a. New Testament Introduction	-	-	-	25
	b. New Testament History	-	-	-	25
	c. New Testament Theology	-	-	-	25
6.	Elocution and Rhetoric	-	-	-	75
	a. Practical Homiletics	-	-	-	25
	b. Elocution and Voice Culture	-	-	-	25
	c. Rhetoric and Rhetorical Exercises	-	-	-	25
<i>Second Year.</i>					
7.	Church History	-	-	-	125
8.	English Exegesis	-	-	-	75
	a. Genesis and Exodus	-	-	-	25
	b. Minor Prophets	-	-	-	25
	c. Pauline Epistles	-	-	-	25
9.	Catechetics, Evangelistics, Diaconics	-	-	-	75
	a. Catechetics	-	-	-	25
	b. History and Science of Foreign Missions	-	-	-	25
	c. Home and Inner Missions	-	-	-	25
10.	Greek Exegesis	-	-	-	75
	a. Rapid Reading of Pauline Epistles	-	-	-	25
	b. Textual Criticism	-	-	-	10
	c. Galatians	-	-	-	15
	d. Romans	-	-	-	25
11.	Hebrew Exegesis	-	-	-	75
	a. Rapid Reading of Historical Books. Syntax	-	-	-	25
	b. Messianic Passages in the O. T.	-	-	-	25
	c. Hosea, Joel, Amos	-	-	-	25
<i>Third Year.</i>					
12.	Apologetics, Moral Philosophy, Christian Ethics	-	-	-	100
	a. Apologetics	-	-	-	25
	b. Moral Philosophy	-	-	-	25
	c. Christian Ethics	-	-	-	50

13. Dogmatics	-	-	-	-	-	-	125
14. Symbolics, Confessions, History of Dogmas	-						100
<i>a.</i> Symbolics	-	-	-	-	-	-	25
<i>b.</i> Conservative Reformation	-	-	-	-	-	-	25
<i>c.</i> Book of Concord	-	-	-	-	-	-	25
<i>d.</i> History of Dogmas	-	-	-	-	-	-	25
15. Homiletics	-	-	-	-	-	-	75
<i>a.</i> History and Theory of Preaching	-	-	-	-	-	-	25
<i>b.</i> Practical Homiletics	-	-	-	-	-	-	25
<i>c.</i> Elocution	-	-	-	-	-	-	25
16. Pastoral Theology, Liturgics, Church Polity	-						75
<i>a.</i> Pastoral Theology	-	-	-	-	-	-	25
<i>b.</i> History and Theory of Liturgics	-	-	-	-	-	-	15
<i>c.</i> The Ministerial Acts	-	-	-	-	-	-	10
<i>d.</i> Christian Archæology	-	-	-	-	-	-	15
<i>e.</i> Ecclesiastical Architecture	-	-	-	-	-	-	5
<i>f.</i> Church Polity	-	-	-	-	-	-	5

Fourth Year.

The first sixteen courses are required for graduation. After graduation in these sixteen, the five following courses must hereafter be taken for the degree of *Baccalaureus Divinitatis*, and students preparing for this degree must be in residence. These courses are not open to students who are not graduates of this Seminary, or of a Seminary of acknowledged standing.

17. Apologetics and Comparative Religions	-	-					75
<i>a.</i> Apologetics	-	-	-	-	-	-	50
<i>b.</i> Comparative Religions	-	-	-	-	-	-	25
18. History of Philosophy and One System	-	-					75
<i>a.</i> History of Philosophy	-	-	-	-	-	-	50
<i>b.</i> One Philosophical System (elective)	-	-	-	-	-	-	25
19. Hebrew Exegesis	-	-	-	-	-	-	75
<i>a.</i> Rapid Reading	-	-	-	-	-	-	25
<i>b.</i> Zechariah	-	-	-	-	-	-	25
<i>c.</i> Haggai and Malachi	-	-	-	-	-	-	25
20. Greek Exegesis	-	-	-	-	-	-	75
<i>a.</i> Colossians and Ephesians	-	-	-	-	-	-	25
<i>b.</i> Hebrews	-	-	-	-	-	-	25
<i>c.</i> General Epistles	-	-	-	-	-	-	25
21. Theological Literature	-	-	-	-	-	-	75

ANNOUNCEMENTS FOR THE PASS EXAMINATIONS

I.—THEOLOGICAL ENCYCLOPÆDIA.

Candidates will be expected to have thoroughly mastered the contents of Weidner's *Theological Encyclopædia* (3 vols.). They must be able to give a full and exact (almost verbatim) analysis of (*a*) Psychological, (*b*) Grammatical, (*c*) Historical, (*d*) Scriptural, and (*e*) Doctrinal Hermeneutics; and especial stress will be laid on the sections referring to *Patristics* (Table), *Symbolics* (account of most important denominations), and on the arrangement of a theological library (thirty-six main alcoves). An examination will also be required on *Biblical Geography*, and *Biblical Antiquities*.

Books required:

1. Weidner, *Theological Encyclopædia* (3 vols.).
2. Hurlbut, *Biblical Geography*.
3. Bissell, *Biblical Antiquities*.

II.—NEW TESTAMENT GREEK, JUNIOR COURSE.

Candidates must offer the *Greek Text of the Four Gospels and of the Acts of the Apostles*. They must show an especial acquaintance with the contents of the Gospels according to St. Mark and St. John, and with the subject matter of the Acts.

To graduate in this course it will be necessary to pass a rigid examination on Harper-Weidner's *Introductory New Testament Greek Method*. Especial stress will be laid on three things:—

1. The knowledge of a large vocabulary;
2. The translation of English into Greek;
3. The mastery of the verb, including all irregular verbs,

Books required:

1. Harper-Weidner, *N. T. Greek Method*.
2. Robinson or Gardiner, *Greek Harmony of Gospels*.
3. Tischendorf or Westcott-Hort, *Greek Testament*.
4. Berry or Hickie, *N. T. Greek Lexicon*.
5. Weidner, *Commentary on Mark*.
6. Rice, *Commentary on Acts*.
7. Green, *Handbook of N. T. Greek Grammar*.
8. Goodwin or Hadley-Allen, *Greek Grammar*.

III.—HEBREW, JUNIOR COURSE.

For Beginners, having studied Hebrew seven months.

Candidates will be required to pass a rigid examination on Harper's *Method and Elements of Hebrew*.

Special stress will be laid on—

1. The knowledge of a good reading vocabulary.
2. The written translation of English into Hebrew.
3. The writing of the synopsis of the Hebrew verb (including all the irregular verbs).

The Hebrew text of Gen. i.-xvi. must be offered.

Books required:

1. Harper, *Hebrew Method and Manual*.
2. Harper, *Elements of Hebrew*.
3. Baer-Delitzsch, *Hebrew Text of Genesis*; or Letteris, *Hebrew Bible*; or Theile, *Hebrew Bible*.
4. Davies, *Hebrew Lexicon*.

IV.—ENGLISH OLD TESTAMENT.

Candidates will be required to pass an examination upon the following text-books:

1. *Revised Old Testament and References*.
2. Lansing, *Introduction to the Old Testament*.
3. Blaikie, *Bible History*.
4. Weidner, *Biblical Theology of the Old Testament*.

Evidence must be given that the whole Old Testament has been read in connection with this course.

V.—ENGLISH NEW TESTAMENT.

Candidates will be required to pass an examination upon the following text-books:

1. *Revised New Testament with References.*
2. Weidner, *Studies in the Book* (3 vols.).
3. Maclear, *New Testament History.*
4. Weidner, *Biblical Theology of New Testament* (2 vols.).
5. McClymont, *New Testament and its Writers.*

VI. ELOCUTION AND RHETORIC.

The following books must be studied:

1. Fry, *Elementary Homiletics.*
2. Frink-Phelps, *Rhetoric.*
3. Phillips, *Tone System in Elocution and Oratory.*

VII. CHURCH HISTORY.

The following books will be required in this course:

1. Kurtz, *Church History* (3 vols.).
2. Weidner, *Examination Questions on Church History.*

VIII. ENGLISH EXEGESIS.

Candidates will be expected to show a competent knowledge of the Pentateuch, the Prophetical Books, and the Pauline Epistles.

The following text-books will be required:

1. Weidner, *Studies on Genesis and Exodus.*
2. Lange, *Commentary on Minor Prophets.*
3. Weidner, *Studies on the Pauline Epistles* (2 vols.).

IX. CATECHETICS, EVANGELISTICS, DIACONICS.

In *Catechetics* candidates will be expected to show an acquaintance with the history and literature

of the Science, and an exact knowledge of the theory and art of catechising.

In *Evangelistics* stress will be laid on the history of Foreign Missions, on missionary methods, and on plans of developing an interest in foreign work.

In *Diaconics* (Home and Inner Missions) special stress will be laid on the peculiar nature and difficulties of the *Home Mission Work* of the Lutheran Church in this country, and in *Inner Mission*, special stress will be laid on the history of its development in Germany, and its adaptation to the needs of our larger cities. The scientific presentation will be based on the works of Schæfer and Wichern.

The following books will be required:

1. Zeigler, *Catechetics*.
2. Bliss, *Concise History of Missions*.
3. Adams, *The Missionary Pastor*.
4. Laury, *History of Lutheran Missions*.
5. Williams, *Christian Life in Germany*.
6. Endlich-Wacker, *The Deaconess Calling*.

X.—GREEK EXEGESIS.

Candidates must offer the whole of the Greek Testament, and give evidence that they have read the whole of Boise's *Notes on the Epistles of Paul*. To graduate in this course an examination must be passed on Textual Criticism, and on the Greek text and exegesis of Galatians and Romans.

The following books will be required:

1. Tischendorf or Westcott-Hort, *Greek Testament*.
2. Thayer, *Greek-English Lexicon of New Testament*.
3. Green, *Handbook of N. T. Greek Grammar*.
4. Goodwin or Hadley-Allen, *Greek Grammar*.
5. Schaff, *Companion to the Greek Testament*.
6. Ellicott, *Galatians*.
7. Moule, *Romans*.
8. Boise, *Notes on the Epistles of Paul*.

XI.—HEBREW EXEGESIS.

Candidates for graduation in this Course are expected to have read one-sixth of the Hebrew

Bible, covering at least two hundred pages, including the text required in this Course:

- 90 pages *Pentateuchus*,
- 50 pages *Prophetæ Priores*,
- 30 pages *Prophetæ Posteriores*.
- 30 pages *Hagiographa*.

Each candidate is expected to hand in a thesis on some topic connected with Isa. 40-66. There will also be an examination in Hebrew Philology, and candidates are expected to show a special knowledge of the principal *Messianic* passages in the Old Testament, including especially Psalms 2, 8, 16, 22, 40, 45, 72, 110; Isa. 40-66.

The following text books will be required:

1. Baer-Delitzsch, *Hebrew Text*, or
Theile, *Hebrew Bible*, or
Letteris, *Hebrew Bible*.
2. Davis, *Hebrew Lexicon*.
3. Kautzsch-Gesenius, *Hebrew Grammar*.
4. Harper, *Hebrew Vocabularies*.
5. Lange-Naegelsbach, *Isaiah*.
6. Lange, *Minor Prophets*.

XII.—APOLOGETICS, MORAL SCIENCE, CHRISTIAN ETHICS.

The following text-books will be required:

1. Christlieb, *Modern Doubt and Christian Belief*.
2. Hickok, *Moral Science*.
3. Weidner, *Christian Ethics*.

XIII.—DOGMATICS.

Candidates will be expected to show an acquaintance with the whole science of Dogmatic Theology, covering Introduction and the seven great departments:

- I. *Theologia*, or Doctrine of God.
- II. *Anthropologia*, or Doctrine of Man.
- III. *Christologia*, or Doctrine of the Person of Christ.

IV. *Soteriologia*, or Doctrine of the Work of Christ.

V. *Pneumatologia*, or Doctrine of the Work of the Holy Spirit.

VI. *Ecclesiologia*, or Doctrine of the Church and Sacraments.

VII. *Eschatalogia*, or Doctrine of the Last Things.

Each candidate will be expected to be able to present on each special and controverted doctrine:

1. The Scripture teaching;
 2. A brief history of the development of the Church doctrine;
 3. Romanism versus Protestantism;
 4. Lutheranism versus Reformed Protestantism;
 5. Lutheranism versus Modern Speculations.
- The following text-books will be required:

1. Weidner, *Introduction to Dogmatic Theology*.
2. Weidner, *Biblical Theology of Old Testament*.
3. Weidner, *Biblical Theology of New Testament*.
4. Schmid, *Doctrinal Theology of Lutheran Church*.
5. Krauth, *Conservative Reformation*.

XIV.—SYMBOLICS AND HISTORY OF DOGMAS.

Candidates will be expected to show a thorough acquaintance with historical and comparative symbolics, a *special* knowledge of the differences between the Lutheran Church and the Roman Church, as well as the differences between Lutheran Protestantism and Reformed Protestantism (Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, and the various sects).

In the history of doctrines the candidates will be expected to show an exact knowledge of the development of all the principal doctrines. No one can graduate in this Course until he gives evidence

that he has carefully read the whole of the *Book of Concord*.

Text-books required:

1. Gumlich, *Christian Creeds and Confessions*.
2. Graul, *Distinctive Doctrines*.
3. Whitteker, *Augsburg Confession*.
4. Jacobs, *Book of Concord*.
5. *Doctrines and Usages of the Lutheran Church*.
6. Krauth, *Conservative Reformation*.
7. Fisher, *History of Christian Doctrine*.

XV.—HOMILETICS.

Most of the training in this course is of a practical character, covering weekly—

1. One hour training in Elocution.
 2. One hour Practical Homiletics (sketches and criticism).
 3. One hour History and theory of preaching.
- A daily half-hour Vesper Service, in connection with which a short devotional address is delivered by a student, and a full Morning Service held weekly, in which the Sermon is preached by one of the students, gives an abundant opportunity for practical training in the art of preaching.

Text-books required:

1. Broadus, *Preparation and Delivery of Sermons*.
2. Ker, *History of Preaching*.

XVI.—PASTORAL THEOLOGY, LITURGICS, CHURCH POLITY.

Text-books required:

1. Nebe, *Luther as a Spiritual Adviser*.
2. Horn, *Outlines of Liturgics*.
3. Schuette, *Before the Altar*.
4. Bennett, *Christian Archæology*.
5. Meurer, *Lutheran Church Architecture*.

II.—Post-Graduate Courses for Non-Resident Pastors.

I. *Exegetical Theology.*

1. Theological Encyclopædia.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. English Bible.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, English, or German).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Biblical Theology.
14. Dogmatics (English).
15. Dogmatics (German, Scandinavian, or Latin).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

STATUTES GOVERNING THE CORRESPONDENCE SCHOOL.

1. Courses of instruction by correspondence shall be offered by the Faculty to Non-Resident Pastors who wish to continue their theological studies systematically, while in charge of a parish. The aim is to stimulate systematic study among our pastors, and to aid men in becoming more efficient in the practical ministry.

2. Non-Resident Pastors and Students desiring to take up such systematic study shall be arranged under four classes:

Class I.—Those special cases in which students have been ordained before graduation at a Theological Seminary, and who now are desirous of continuing their studies and of passing Examination in all the subjects for regular graduation in our Seminary;

Class II.—Those who being regular graduates of this Seminary, or of a Seminary of acknowledged standing, wish to take up such studies as shall lead to the degree of B. D.;

Class III.—Those who having received the degree of B. D. from this Seminary, or from another Seminary of acknowledged standing, wish to take up such studies as shall lead to a higher degree;

Class IV.—Those Pastors who wish to take up systematic study without reference to any degree.

3. Pastors not expecting any degree, who wish to become members of *Class IV*, may take up any subject or subjects, without any conditions, save faithful work as far as their time permits, and periodic report of work done.

4. No one can be enrolled under *Class II* and become a candidate for the degree of B. D., until he has given satisfactory evidence of being a regular graduate of a Seminary of acknowledged standing, requiring a knowledge of Hebrew, Greek and Latin; or has passed examination in all the subjects required for graduation as offered to the students under *Class I*.

5. No one can take up the work of *Class III*, and become a candidate for a higher degree, unless he has passed examination in all the subjects required for the degree of B. D. as offered to Non-Resident Pastors of *Class II*.

6. As the aim of this Correspondence School is to aid studious pastors in preparing themselves for more efficient work in their ministerial labors, and not simply to confer degrees,—the statutes governing these courses will be rigidly enforced.

7. Each student becoming a member of the Correspondence School will be expected to pay the nominal sum of one dollar per year, to cover postage and incidental expenses, which sum however will also include the subscription to the RECORD.

8. The examination in the Courses for Non-Resident Pastors shall be in all cases in writing. It shall consist in notes, written answers to examination questions drawn up by the student himself, criticisms, and written reviews, based on the books studied. The object in writing a criticism of a book is to call attention to the peculiar views advocated by an author. All such work will be examined by the Faculty and graded according to its merits,—

and, if satisfactory,—the student will be graduated in the respective subjects offered.

CLASS I.

9. Non-Resident Pastors, enrolled under *Class I.*, wishing to graduate in this class, must study and satisfactorily pass examination in the text-books assigned in the *sixteen* regular courses as required of students *in residence*, and in such additional works in each course as may from time to time be required by the Faculty.

10. By special arrangement Non-Resident Pastors may substitute any works in their libraries, in English, German, or in the Scandinavian languages, covering the same topics, and of equal scholarship.

11. Non-Resident Pastors graduating in these sixteen courses will be allowed to take up the courses offered to Post-Graduate students under *Class II.*, and will receive proper credit on each course selected for work already done. If such Pastors, however, wish to receive a diploma of regular graduation in this Seminary they must spend at least five months in residence, and, as a rule, this residence must be during the period preceding their graduation.

CLASS II.

12. Graduation in eight of the twenty-four courses offered to Non-Resident Post-Graduates shall lead to the degree of *Baccalaureus Divinitatis* (B. D.). One course must be taken from each of the five departments (Exegetical, Historical, Systematic, Practical, Philosophical), and three are elective.

13. No one can take up any of the courses belonging to the four Theological Departments, unless he first reviews the corresponding course as required of students under *Class I.*

14. Each Post-Graduate course will consist of two parts. The *First Part* consists either of a review of the corresponding courses offered by the Seminary to students *in residence* and to students of *Class I.*, or of the review of some standard works. The *Second Part* carries the course of studies more into the details of the science, and the books required in each course shall from time to time be determined and published by the Faculty.

15. To graduate in each course respectively, the student is required to read and carefully review the works assigned, and give satisfactory evidence by written criticisms or reviews that he has done so. As far as possible the student is allowed to substitute, by special arrangement, any books in his own library, covering the same subjects, and of equal scholarship.

GENERAL INFORMATION.

The aim of this Seminary is to furnish the best equipment attainable, intellectually, morally and practically, for the ministerial office in the Evangelical Lutheran Church. We call special attention to the following:

I. Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in twenty-one distinct and independent courses.

The whole Seminary Course, for regular graduation without a degree of B. D., covers 1,500 hours, or 500 hours yearly for three years, and 2,000 hours (four years) for the degree of B. D., allowing twenty-five weeks in a year for regular study, excluding two weeks of examinations and all holidays, averaging attendance at twenty recitations and lectures weekly.

II. Each Subject is completed in One Year.

The *Course* in each of the twenty-one schools, or departments, is completed in one year, and each *subject* except Greek and Hebrew.

A graduate from another Theological Seminary (not seeking a degree), or a pastor who wishes to take up special studies, without reference to a degree, may thus enter this Seminary for a single year, and take up any of the Courses he may select (five or six), and graduate in each Course thus selected.

Regular students who expect to graduate from this Seminary are advised to take up the courses in the logical and natural order, as they are arranged by years.

III. A Systematic and Scientific Study of the English Bible.

Five hours weekly are devoted each year to the special study of the English Bible. This is separate and distinct from all time devoted to Biblical Introduction and History.

IV. Pastors wishing to take up Special Studies have Special Advantages.

Many Lutheran pastors are anxious to pursue some theological study in our Seminary, but cannot permanently give up their congregations. Some of them can get leave of absence for a month or more, and if they are not seeking a degree, are permitted to take up any courses they may select while at the Institution. We may call this one branch of the Theological Seminary Extension System. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known.

ART. VI. OF THE STUDENTS.

1. This Theological Seminary is open to all students of the Evangelical Lutheran Church, and any others, who, having the proper gifts, give evidence of Christian character and experience. The standard of educational preparation shall be that of collegiate graduation. Exceptions can be made only where the student is advanced in years, and when maturity of character, and practical experience in teaching and church work, in part compensate for the lack of technical education. All such special cases fall under the Statutes governing the Matriculation Examination.

2. The Seminary shall open on the first Thursday in October. Applications for entrance shall be sent to the President at least two weeks previous, and if possible, by the first of May each year. An early application enables the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies.

3. Each applicant must furnish satisfactory testimonials as to his Christian character and practical ability from his pastor or from other members of the Synod to which the student belongs. Applicants from Literary and Theological Institutions must also furnish satisfactory certificates as to character and scholarship.

4. Every student shall be on probation during the first four months after his admission into the Seminary, when his enrollment as a regular student may take place. If at any time during his stay at the Institution the Faculty or Board of Instruction shall determine that it is not expedient to retain him any longer as a student, he shall be dismissed. If he applies to the President for letters of dismissal, the circumstances which led to his dismissal shall be stated in such terms as the Faculty or Board of Instruction may deem to be wise and just.

5. Regular students shall not take more than five or six courses each year, and in addition, one hour weekly in Elocution, in Music, and Students' Conference. A student wishing to be absent from any of the recitations or lectures appointed for his course, must obtain permission from the Professor in charge, and unavoidable absence must be reported at the earliest opportunity and satisfactory explanation made.

6. As an exception to the above rule, a student, especially if he be an ordained pastor in residence, with the permission of the Faculty or Board of Instruction, may take up more than six courses, and prepare for the Preliminary Examination at Christmas, and the Pass Examination in April, in one or two additional courses; provided his work in his regular courses is satisfactory, and he pass also an oral examination in addition to his written examinations, in these extra subjects.

7. Pastors and Post-Graduate students *in residence*, not candidates for a degree, may pursue any of the offered courses which they may elect.

8. Every student shall engage in some church work under the direction of the Faculty, yet so as not to interfere with his regular duties as a student. No student shall be permitted to preach during the first year of his theological studies, unless by special permission of the President.

9. Every student, as a prospective minister of the Church of Christ, must cultivate and maintain a sound and earnest Christian character and life, give

daily attention to prayer and personal communion with God and His Word, avoid frivolous and unchristian companionship, keep aloof from association with places and things which the common Christian conscience regards with disfavor, and from everything that would reflect discredit upon the Institution. He must aim at becoming not only an able preacher of the Word, but also a Christian gentleman to all to whom he may be called to minister.

10. Every student is required to attend all the daily services of the Seminary, to be regular in his attendance upon public worship on the Lord's Day, and to commune regularly.

11. Students must furnish their own bed-clothing and toweling. As all the floors are oiled, students desiring mats and carpets must furnish them at their own expense. Sheets and pillow-cases from each occupied bed, and all soiled toweling shall be washed each week,—the students to pay their own wash bills. The bedmaking and cleansing of the rooms shall be under the direction of the Dean. The rooms must always be kept clean and neat, and no tobacco in any form is to be used in the Seminary buildings.

12. Each student shall pay a contingent fee of fifteen dollars a year toward the expenses incurred for heating, lighting and care of the buildings. When rooms are available in the Institution, pastors in residence may secure the use of the same at one dollar a week.

13. If articles of furniture or decorations of the room, additional to what is supplied by the Institution, are desired, students may supply them at their own expense, but must consult the President or Dean as to their admissibility.

14. Boarding not being furnished by the Seminary, students must arrange for their board at places approved by the President.

ART. VII. OF EXAMINATIONS.

I. Matriculation Examination.

1. All students, except College graduates who have studied Latin, Greek, and German, will be required to pass the *Matriculation Examination* at the time of their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German, may be offered at any time before their graduation.

2. College Graduates who have studied Latin, Greek, and German, will be admitted without further examination, their Diploma being accepted in lieu of the Matriculation Examination.

3. No student shall be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek, and German.

4. The Ordinary *Matriculation Examination* shall be held twice a year, on the first Thursday of October, and on the third Thursday of April, beginning in each case at 2 p. m.

5. The Examination in each subject shall be partly oral and partly written. Students will be allowed three hours for each written examination.

6. Candidates must offer the following "stated subjects" for Matriculation Examination;

- | | | |
|----------------|---------------------|----------------|
| 1. Arithmetic. | 6. General History. | 11. German. |
| 2. Algebra. | 7. English. | 12. Latin. |
| 3. Geometry. | 8. Rhetoric. | 13. Greek. |
| 4. Physics. | 9. Psychology. | 14. Geology. |
| 5. Physiology. | 10. Logic. | 15. Astronomy. |

7. In Greek and Latin the *Matriculation Examination* shall cover the Grammar and the History of the Literature of both languages, and the candidate will be examined on about 100 pages of the author he offers, both on the text and the general contents. In Latin the student may offer any of the works of Cæsar, Cicero, Virgil, or Horace; in Greek any of the works of Homer, Æschylus, Sophocles, Euripides, Herodotus, Thucydides, Xenophon, Demosthenes, Plato, or Aristotle.

8. In extraordinary cases, a student of advanced years, otherwise qualified, may prepare for his *Matriculation Examination* in Higher English, Logic, Psychology, Geology, Astronomy, German, Latin, and Greek, in connection with his theological studies. But before this *Examination* is passed, students shall not be permitted to take up at one time more than four regular courses in the Seminary.

9. The following directions are given to Candidates offering either the *Matriculation*, *Preliminary* or *Pass Examination*:

1. Be at your seat in the examination room a few minutes before the time fixed.

2. Bring with you ink and paper, and a small composition book, on which is pasted on the outside a small piece of white

paper, on which the subject to be examined on is clearly written, with the writer's name in full.

3. Write on only one side of paper and leave a blank space of at least one inch after each answer.

4. Answer the questions in the order in which they are set. Write the number of each question before the answer. Do not write down the question.

5. As the time allowed is three hours, find out the average time for each question, and do not write so much upon two or three questions as to leave yourself no time to answer others which you are able to answer.

6. Each question has its proportionate value. If twenty questions are set, a correct answer has a value of 5. But if not clearly presented, or partly wrong, it will be graded accordingly, and may not count more than 2 or 3.

7. No communication between students while under examination will be allowed.

8. No books will be allowed in the examination room, with the exception of the original Hebrew or Greek texts of the Bible.

II. *The Preliminary and Pass Examinations.*

1. No student shall be graduated from this Institution unless he be a College Graduate or have passed the Matriculation Examination and been graduated in each of the first sixteen regular courses offered by this Seminary. Such graduation shall entitle the student to a Diploma with the degree of Graduate of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois.

2. There shall be three regular written examinations each year in each course, known as the *Preliminary Examination*, and the April and October *Pass Examinations*.

3. The *Preliminary Examination* in each course shall be held during the third week in December and the first week of January in each year, and the April *Pass Examination* during the last two weeks in April. An additional examination known as the *October Pass Examination* shall be held in each course during the month of October, beginning on the first Saturday after the opening of the term, and continued on successive Saturdays until finished.

4. Three hours shall be allowed to the candidate in each examination. The hours for such examinations shall be from 9 to 12 a. m., and from 2 to 5 p. m.

5. To graduate in any single course, the candidate must reach a grade of not less than 75 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers stress shall be laid upon both the form and the matter. In a possible grade of 100 points, each question is to have its proportionate value.

6. New questions shall be prepared for each written exami-

nation and submitted to the Examining Committee, consisting of the Faculty and the Secretary of the Board of Instruction; such changes and additions may be made as are deemed expedient.

7. All examinations shall be supervised by the President of the Seminary in consultation with the Board of Instruction.

8. Examinations shall be held in all the subjects offered in the twenty-one regular courses.

9. Courses 17 to 21, inclusive, leading to the degree of B.D., shall be open only to students who are in residence, and who are graduates either of this Seminary, or of a Seminary of acknowledged standing. To graduate with the degree of B. D., the Candidate must pass in courses 13, and 17 to 21 inclusive, with a grade of not less than 80 in any one course, and with an average of not less than 85.

10. Students who have taken part of a theological course at other seminaries or at European universities, shall not be admitted *ad eundem gradum*. There shall be no such distinctions as the Junior, Middle or Senior Class. It is possible for a college graduate to pass all the examinations in the sixteen regular courses leading to graduation, in three years.

11. An advanced student of theology, at his entrance into the Seminary, may offer for examination as many of the sixteen regular courses as he may be prepared for.

12. The following rules govern the examinations for advanced standing:

- 1) The examinations shall be both oral and written.
- 2) The written examinations shall cover three hours in each subject.
- 3) The examinations shall cover the subjects and text-books used in the course.
- 4) For graduation the candidate must obtain a grade of 75 in each course, of a possible 100.
- 5) These Pass Examinations in each course are offered only during the months of April and October, as appointed.

13. A regular student desiring to gain an advanced standing, in addition to his regular studies, with the permission of the Faculty or Board of Instruction, may offer additional subjects for examination under the following conditions:

- 1) His work in the regular courses must satisfy the requirements of the Institution.
- 2) He must pass both the Preliminary and the Pass Examination on the subject offered.
- 3) He must also pass an oral examination.
- 4) He must obtain for graduation a grade of 90 out of a possible 100.

14. No student, even if a graduate from another Theological Seminary, can graduate from this Seminary or become a candidate for the degree of B. D., unless he has been enrolled as a resident student for a period equivalent to at least five months of consecutive study in a regular course.

15. Pastors in residences, not graduates of a College and of a

Theological Seminary, shall come under the same statutes, and must pass the same examinations as students.

16. Pastors in residence, regular graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew and German, may become candidates for the degree of B. D., under the following conditions:

- 1) They must be in residence for a period equivalent to at least five months of consecutive study in a regular course.
- 2) They must pass the Preliminary and Pass Examinations in Dogmatics, Apologetics, Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis and Theological Literature.
- 3) The statutes governing the Examinations shall be the same as those for regular students.

17. Any student who may fail in passing, or from good and sufficient reasons is prevented from offering the *April Pass Examination*, may present himself at the *October Pass Examination*.

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of \$15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at \$2.50 a week, the students having formed a co-operative club. Books and stationery will cost about \$25 to \$30 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing, and books included, with \$150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city on the last Wednesday in April. No public recitations or lectures, however, are held during ten days at Christmas, and during two days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church. Students of various nationalities will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran Theological Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial education,—“How to assist young men, having no means of their own, in preparing for this ministry.”

The solution is this:—

1. Every student who needs help must earn his own way, as every worthy man is willing to do.
2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.
3. In order to make this plan as effective and far-reaching as possible, such remuneration for missionary work or Church work done shall not exceed \$100 yearly.
4. In order to further this cause the Board of Directors has adopted the following articles in the Constitution of the Seminary:

1. “The Board may establish fellowships, clerkships and scholarships for the pecuniary assistance of students during their theological course, and to this end, solicit legacies and donations; but the benefit of such fellowships, etc., shall be awarded by the Executive Committee, and only to such applicants as upon thorough examination by the Faculty or Board of Instruction are found

possessed of good physical constitution, settled Christian character, proper natural gifts, and the necessary preliminary education, to which the Faculty shall certify."

ANNUAL GIFTS.

To carry forward this important work we need not only the prayers but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the Church will furnish the means to carry on the work.

Every \$100 devoted to this object will accomplish a double purpose:

1. It aids a deserving student to support himself, so that he maintains his independence, and—
2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS AND CLERKSHIPS.

The following *regulations* concerning Fellowships, Clerkships and Scholarships are at present in force:

1. The Board of Directors shall establish each year at its annual meeting such Fellowships, Clerkships and Scholarships, as may have been provided for by legacies and donations for these special objects, or as may be necessary to provide for the proper care of the Library, the buildings and the grounds of the Institution.

2. The Faculty may establish such Clerkships and Scholarships from year to year, as may be provided yearly by donors for these special purposes.

3. Fellowships may be assigned by the Executive Committee to any student needing aid, who may be appointed by the Faculty to prepare undergraduates for the Matriculation Examination or who may do tutorial work. The annual value of a Fellowship shall be from \$50 to \$100, and shall not exceed the latter sum, except in special cases, determined at the time of assignment.

4. As soon as funds are provided for this special purpose, Scholarships may be offered by the Board of Directors, or by the Faculty, but can be awarded only after a competitive Examination in some special subject to students attaining the highest standing, and are open to all candidates. The annual value of a Scholarship shall be \$100. Students holding Scholarships must obligate themselves to engage in Church work in or near Chicago, under the direction of the Faculty. At least five months notice shall be given of the awarding of Scholarships.

5. Clerkships under the control of the Board, with an annual value of from \$50 and not to exceed \$100, may be assigned by the Executive Committee to students needing aid, for the performance of duties connected with the welfare of the Institution, such as Janitors, assistant Librarians, and gardeners.

6. Clerkships under the control of the Faculty shall be assigned by the Executive Committee to students needing aid, for the performance of duties in connection with the welfare of the Institution, or with the development of the Missionary work of the Lutheran Church in or near Chicago.

7. The following regulations govern the awarding of Clerkships:

1) They are confined to students who establish their need of assistance.

2) They are given as a fair remuneration for work done by which students who need help may earn the greater part of their necessary expenses while at the Seminary.

3) They can only be held by such students during the current year as show good scholarship, with a general average of 85 at the Preliminary Examination at Christmas.

4) If a student does not attain a higher Scholarship than the general average of 85 at his Final Examination in April or in October, he can not receive a Clerkship for the following year.

5) The Faculty shall certify to the Executive Committee that the students recommended for

Clerkships are possessed of the proper physical constitution, settled Christian character, and the proper intellectual gifts and Scholarship.

6) Students awarded Clerkships must obligate themselves to engage in the work assigned to them, under the direction of the Faculty.

8. The funds available for the establishment of Fellowships, Clerkships, and Scholarships are:

1) Such legacies as already have been given, and hereafter may be given to the Board for these purposes.

2) Such annual sums as the Board may set aside each year in providing for instruction, for the care of the library, the buildings, and the grounds.

3) Such annual gifts as may be donated yearly to the Faculty for these special purposes.

AVAILABLE FUNDS.

The funds at present available for these purposes are:

1. The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane R. Passavant in honor and as a memorial of her husband, consisting of the sum of \$5,000, the interest of which is forever to be used to assist at least three deserving students each year.

2. The *Oliver P. Boord Foundation*, instituted in 1894, by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of \$1,000, the interest of which is yearly to be used to assist a deserving student; 1) willing to work in the field of Home Missions, and 2) who does not use tobacco in any form.

3. The *Henry Jarecki Foundation*, instituted in 1897, by Mrs. Elizabeth Jarecki, in honor and as a memorial of her husband, consisting of the sum of \$10,000, of which sum, however, only \$6,500 is at present bearing interest, the remaining \$3,500, at her request, being used by the Seminary until the Seminary is able to restore it to the Fund.

4. The *Oscar A. Smith Memorial Fund*, instituted in 1898, by Mr. and Mrs. C. A. Smith, in honor and as a memorial of their son, consisting of the sum of \$1,000, the interest of which is yearly to be used for the assistance of the education of some worthy young man for the ministry in the Chicago Lutheran Seminary.

FELLOWSHIPS AND CLERKSHIPS.

During the year 1899-1900 there were awarded by the Board one *Fellowship* and seven *Clerkships*:

1. One *Charles Sidney Passavant Clerkship* to Sven Sigmond, for taking care of Steam-heater.

2. One *Henry Jarecki Fellowship* to C. K. Lippard, for Services as Tutor.

3. One *Charles Sidney Passavant Clerkship* to J. C. Dietz, in lieu of Stenographer.

4. One *Henry Jarecki Clerkship* to W. J. Seiberling, for Services as Gardener.

5. One *Charles Sidney Passavant Clerkship* to Henry Voegtly, for Services in Library.

6. One *Henry Jarecki Clerkship* to K.O.Eittreim, for Services in Library.

7. One *Oliver P. Boord Clerkship* to W. K. Shepher, for Services rendered.

8. One *Oscar A. Smith Clerkship* to P. E. Baisler, for Services in the Library and Mission work in Racine.

During the year 1899-1900 there were awarded by the Faculty nine *Clerkships*:

1. One *James K. Mosser Clerkship* to William Eckert, for Services as Janitor.

2. One *John C. Hager Clerkship* to M. E. Haberland, for general charge of the Buildings.

3. One *District Synod of Ohio Clerkship* to H. T. Weber, for Mission work in Chicago.

4. One *H. M. Freas Clerkship* to P. E. Monroe, for Mission work in Racine.

5. One *C. A. Fondersmith Clerkship* to A. C. Petersen, for Services in Mission work.

6. *Clerkship* supported by *St. John's English Lutheran Church of Philadelphia* (Rev. E. E. Sibole, Pastor), to J. R. E. Hunt, for Services on RECORD.

7. One *James K. Mosser Clerkship* to M. E. Haberland, for taking care of Buildings and Grounds (May–October, 1900).

8. One *James K. Mosser Clerkship* to W. J. Seiberling, for Services as Gardener (May–October, 1900), and on RECORD.

9. One *District Synod of Ohio Clerkship* to assist in providing for Services in caring for Grounds and Buildings (May–October, 1900)

INSTRUCTORSHIP.

The pastor and congregation of the English Lutheran Church at Fort Wayne, Ind., Rev. Samuel Wagenhals, D.D., *Pastor*, have regularly during the last five years supported an *Instructorship* of the value of \$400 yearly. Are there not some other congregations willing to do the same?

LIBRARY.

The Library originated with the Rev. George E. Titzel Memorial Fund of \$600, presented through Messrs. Lewis Trauger and the Hon. George F. Huff, by Zion's Evangelical Lutheran Church, of Greensburg, Pa., in loving memory of their deceased pastor. Donations have also been received in money and books from friends, and from publishers in this country and in England. Over 1,000 volumes have been carefully selected for a reference library, and the library contains now about 4,500 volumes.

Additions to the library, whether by the donation of books, or the contribution of money to purchase them, will be thankfully received. As the plan and method of study pursued in this Seminary requires a great deal of research on the part of the students, a large library will be absolutely necessary, and one that contains the best modern works of theology in all departments. We need a special fund of \$5,000 for the purchase of the best modern works in German and English. Among the bene-

factors during the past year, we would especially mention the Rev. F. A. Muhlenberg, D. D., LL. D., of Reading, Pa., who presented the library with the first twenty-four volumes of the Lutheran *Evangelical Review*.

The library is open every day except Sunday, from 7 a. m. to 10 p. m. Two assistant librarians are working in the library, which has been under the efficient care of Prof. Frederick during the last year.

TO OUR FRIENDS.

We wish to thank the many kind friends who by their gracious gifts have enabled the Board of Directors to carry on their work. All of the Professors who have come in contact with you, wish to thank you for your kind reception of them and the encouragement you have given them. We need your sympathy, your prayers, and the offerings of all those who are interested in the development of our great Western field.

You are aware that adequate endowments for our Lutheran schools are not the rule, but the exception. We are a Church of the people and most of our people have but limited means. Our strength lies not with the few who can contribute thousands of dollars, but with the thousands who can give only a few dollars yearly. There can be no doubt about the readiness of our people to respond if a worthy cause can be brought home to their hearts in such a way as to awaken their interest.

"CONCERNING GIVING AND RECEIVING."

With the Apostle Peter, the Seminary can truly say: "Silver and gold have I none." Yet to do well and worthily the great work for which, in God's providence, this institution has been founded, no small sum of money is annually needed.

To His praise be it said, and with grateful hearts, "Hitherto hath the Lord helped us." May His blessing rest richly upon all who in any way have helped along the financial interests of the institution.

As a guide to those who have at heart the welfare of the Seminary, and who may ask for what purposes their offerings and co-operation are requested, attention is respectfully called to the following particulars.

I. Help for Worthy Students.

After careful examination, worthy and capable young men who need assistance for the prosecution of their studies will receive aid for work done.

They will be directed in the mission, school, or other church work for which they are found qualified; and their necessary expenses in whole or in part will be provided for.

A contribution of \$2,000 will provide a scholarship, exhibition, or clerkship, from which the necessary annual expenses for one student can be furnished.

II. The Seminary Library.

Of the best books the library can never have too many. They are a perpetual help to the earnest student.

III. The Current Expense Account.

The yearly outlay for heating, lighting, janitor services, etc., etc., is large and most necessary for the comfort and efficient work of students and instructors.

IV. Lectureship Foundations.

The sum of \$5000 would endow such a foundation, and secure annually a course of lectures on topics of special interest and importance.

V. Professorships in Theology.

How better could one "honor the Lord with his substance" than by establishing an important chair in a theological seminary? Such an investment will work forever for the glory of our Lord and for the highest good of men.

VI. Additional Buildings.

A building for the library, a separate chapel, special lecture rooms,—to provide either of these would be a blessed useful work.

The officers of the institution will rejoice to correspond with any one who may think or plan to render the Seminary substantial help for any purpose.

THE SEMINARY AID SOCIETY.

The blessings which have thus far marked the development of our Seminary have been such as to awaken great hopes for its future, and we are constrained to believe that in bringing the cause of this Seminary to your attention we are only asking you to consider and aid a manifest work of God.

Contributions may be sent through your pastor or directly to—

Prof. R. F. Weidner, President,
1311 Sheffield Ave., Chicago, Ill.,
Or to *Rev. H. W. Roth, D. D., Treasurer,*
58 Eagle St.,
Greenville, Pa.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given:

I herewith give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of — (or that certain parcel and tract of Land, etc.,) to be applied by the Directors to the purpose of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

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Publish the following books used as text books, or recommended as books of reference, in the courses offered by this Seminary :

ZENOS: THE ELEMENTS OF HIGHER CRITICISM. 1 vol.....	\$ 1 00
It does not advocate or oppose, but simply states and explains the principles and methods of the higher criticism.	
ENCYCLOPEDIA OF SOCIAL REFORMS. 1 vol.....	7 50
Edited by W. D. P. Bliss. Large octavo, 1447 pp.	
GUTHRIE: CHRISTIAN CREEDS AND CONFESSIONS. 1 vol.....	1 00
STALL: METHODS OF CHURCH WORK. 1 vol.....	1 50
HOOD: THRONE OF ELOQUENCE. 1 vol., 486 pp.....	2 00
——: VOCATION OF THE PREACHER. 1 vol., 534 pp.....	2 00
NICOL: RECENT EXPLORATIONS IN BIBLE LANDS.....	0 50
PULPIT COMMENTARY: 51 vols.....	102 00
STUDENTS' STANDARD DICTIONARY	2 50
YOUNG: ANALYTICAL CONCORDANCE. 1 vol.....	5 00
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WEISS: INTRODUCTION TO NEW TESTAMENT. 2 vols.....	4 00
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LUTHERAN SEMINARY RECORD

APRIL, 1923



CHICAGO LUTHERAN SEMINARY PRESS

MAYWOOD, ILL.

Mrs. Emma S. Weidner

In our last issue we announced the death of the wife of our first president, and now we bear testimony to her life and service. Mrs. Emma Salome Weidner was born in Philadelphia, Pa., in the year 1848. She was the only child of Mr. and Mrs. E. M. Jones. Her parents were extremely religious. For many years she had charge of the infant department in her Sunday School. She was married to Rev. Revere Franklin Weidner, D.D., LL.D., in 1873. She was a woman of rare culture and refinement and in entire sympathy with the life-work of her husband both as a pastor and educator.

The Seminary and its success was ever near to her heart, and thus she fulfilled the promise given to her husband that finally the full income from their estate was to go to the Seminary. The estate is conservatively estimated at \$25,000.00.

In speaking of her, one of her near friends says, "Truly it can be said that the noblest type of Christian womanhood in every great sense of that term was embodied in Emma S. Weidner, the beloved wife of Rev. Revere F. Weidner, D.D."

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OF THE

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AT CHICAGO, ILLINOIS

Founded 1891

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VOL. XXVIII, MAYWOOD, APRIL, 1923. No. 1

Commencement Exercises, in the Commons - May 14, 1924
Seminary Reception, 3:00 p. m.
Commencement, 8:00 p. m.

GENERAL STATEMENT.

The year just closed has been a happy one, because it has been a successful one. There has been a success in numbers as over against last year; a success in the amount and nature of the work done; a success in the religious attitude of the students; a success in the harmony that has prevailed in the entire family of our seminary home.

The year was one of special interest because of the addition of Dr. Stirewalt to our teaching force; and the new year rejoices in the advent of Dr. John Aberly, who is already on the ground and planning his work. The Department of The English Bible will have the Rev. William Eckert to conduct it. Every chair, now, has an experienced man to carry on the work of the several departments.

We are ready to announce a new departure—the preparation of two distinct courses. The one is the Standard Course, which includes Hebrew and Greek, and leads to the degree of B.D. in the case of college graduates; the other is the English Diploma Course, for those who, from the lack of previous classical training, are compelled to forego the study of these original Bible languages. The time allotted to Hebrew and Greek will be filled out with English Bible and Mission studies. The course is as intensive as the regular standard course. It does not furnish an easy way into the ministry; it merely opens a door to those who otherwise could not find entrance into the Holy Office.

Another important change is the lengthening of the school year. Five weeks have been added to it. It has been felt that the terms have been over-crowded with subjects; the extra time will make the work less intense and also afford opportunity for more collateral reading along the lines of the regular class topics. To learn

how to use a library is a valuable asset to the student. Our library is good and accessible; this will give the student a chance to use it as he could not under the old schedule. There are no radical changes in the new regime; they are more in the nature of adaptations to meet new conditions as they arise. Besides, the problems in church work and church life, as in world-work and world-life, are constantly on the increase; and the minister in the making must be armed for the conflict. He must not only be prepared to preach the Gospel of grace and peace; but for every new weapon of attack, he must have a new weapon of defense.

The Board of Directors has authorized the Faculty to issue a Brochure which sweeps the history of the Seminary, from the Idea, as it took shape in Dr. Passavant's thought, to the Ideal, as so successfully wrought out by Dr. Weidner in the incarnation of that thought. It will be a booklet of some fifty pages, replete with historical and biographical sketches, reinforced with pictures that will tell the story of development as well as that of present equipment and advantages, together with a sober glance into the future. As one studies its pages, the thought must instinctively well up from the heart, "Behold what God hath wrought."

We cordially invite the many friends and patrons of our School to remember that we need their material aid as well as their fervent prayers, so that the work to which we have set our hands and consecrated our hearts may continue to be carried on to the blessing of the Church and the glory of God's Name.

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HANSEN, REV. THEODORE MARCUS, Blair, Neb.	-	-	
HEGLAND, REV. EDWARD, Jasper, Minn.	-	-	1915
KRAUSS, REV. PAUL HARTZELL, Fort Wayne, Ind.	-	-	
LINEBERGER, REV. FREDERICK LOUIS, Camden, Ind.	-	-	
MOOSE, REV. JOHN BAXTER, Mt. Pleasant, N. C.	-	-	1915
NELSON, REV. CARL WILBUR, Hutchinson, Kans.	-	-	
RUPP, REV. LEWIS WILLIAM, Tarentum, Pa.	-	-	
SCHRECKENBERG, REV. FREDERICK LANGER, Appleton, Wis.	-	-	1916
VALBRACHT, REV. EDWARD F., Chicago, Ill.	-	-	
WEBBER, REV. GILMORE ROTH, Cornwall on Hudson, N. Y.	-	-	

1916.

BACH, REV. HARALD OLAV, Aneta, N. D.	-	-	1916
BAKKEN, REV. IRWIN MORRIS, Minneapolis, Minn.	-	-	
DRESSLER, REV. JONAS HOKE, Racine, Wis.	-	-	
HANES, REV. FREDERICK MARION, St. Louis, Mo.	-	-	
HAUPT, REV. ALEXANDER JAMES, Maywood, Ill.	-	-	
LISTMAN, REV. HENRY WILLIAM EMIL, Miles, Texas	-	-	1916
MONESMITH, REV. HARRY WILLIAM, Springfield, Ohio	-	-	
PENCE, REV. EDGAR ZIRKLE, Manassas, Va.	-	-	
THORLAKSSON, REV. STEINGRIMR OCTAVIUS, Tokio, Japan	-	-	
WILL, REV. HERMAN HUNTON, Uniontown, Pa.	-	-	

1917.

ANDERSEN, REV. SOREN CHRISTIAN, Washington, D. C.	-	-	1917
BECKER, REV. KARL W., Pittsburgh, Pa.	-	-	
BENKO, REV. MATTHEW, Lansford, Pa.	-	-	
BUCKS, REV. DAVID HIRAM, Lafayette, Ohio	-	-	
CREAGER, REV. HOMER H., Toledo, Ohio	-	-	
FRITZ, REV. CHARLES EVERETT, Waukesha, Wis.	-	-	
JOHNSON, REV. HALLDOR, Elfros, Sask., Canada	-	-	
MILLER, REV. LUTHER DECK, Atlanta, Ga.	-	-	
MOERKE, REV. EWALD LOUIS, Milwaukee, Wis.	-	-	
MORSUND, REV. IVAR, Wyndmere, N. Dak.	-	-	
NICHOLSON, REV. ELMER SAMUEL, Kodiakanal, India	-	-	
RAMSEY, REV. JOSEPH MCCRAY, Cleveland, Ohio.	-	-	
ROTH, REV. SAMUEL H., Meadville, Pa.	-	-	
SCHWARTZ, REV. ISADORE, Toledo, Ohio	-	-	
SLETTA, REV. MAGNUS E., Cooperstown, N. Dak.	-	-	
STROEM, REV. ERWIN MARTINIUS, Grand Forks, N. Dak.	-	-	
SWOYER, REV. GROVER ELMER, Pittsburgh, Pa.	-	-	
WICKRE, REV. HENRY JOHN, Glyndon, Minn.	-	-	1917

1918.

B. D.

BAKER, REV. WALLACE HOWARD, Pitcairn, Pa.	-	-	
BOATMAN, REV. WILLIAM JASPER, Paducah, Ky.	-	-	
BRANDT, REV. WALTER MARTIN, Cleveland, Ohio	-	-	
CLEMENT, REV. WEBSTER HANNIBAL, Winona, Minn.	-	-	
DRESSLER, REV. HUGO LUTHER, Buffalo, N. Y.	-	-	
GERBERDING, REV. WILLIAM PASSAVANT, Marinette, Wis.	-	-	
INGVOLDSTAD, REV. ORLANDO, Chicago, Ill.	-	-	1918
KIPPS, REV. CASPAR ALLEN, Waterloo, Wis.	-	-	
KOHLMEIER, REV. CARL HENRY FREDERICK, Strasbourg, Sask., Can.	-	-	
LINDKE, REV. FREDERICK WILLIAM FERDINAND, Porto Rico	-	-	
SHEALY, REV. PERRY EDGAR, Rural Retreat, Va.	-	-	1918
THORSLEV, REV. PETER LARSEN, Jamaica Plains, Mass.	-	-	
VIDEBECK, REV. CHRISTIAN MAGNUS, Harlan, Iowa	-	-	
WELKNER, REV. FRANK PAUL CHARLES, Conneaut, Ohio	-	-	
WEYGANDT, REV. JAY BENJAMIN, Fremont, Ohio	-	-	1923

1919.

ADOLPHSEN, REV. W. F., Guntur, India	-	-	
ANDERSEN, REV. A. V., Chicago, Ill.	-	-	1919
BISCHOFF, REV. EDOUARD ALBERT, Sterling, Neb.	-	-	1919
GOEHRING, REV. NORMAN D., Lawrence, Kans.	-	-	
HABERAECKER, REV. JACOB, Alta Vista, Iowa	-	-	1919
HIMMELMAN, REV. GEORGE LAWRENCE, Jeanette, Pa.	-	-	
MILLER, REV. IVAN O., Princeton, Iowa	-	-	
THORGRIMSSON, REV. ADAM, Hayland, Man., Can.	-	-	
TRUMPETER, REV. ALBERT WENTWORTH, Saltsburg, Pa.	-	-	
WETZLER, REV. PAUL LUTHER, Rock Grove, Ill.	-	-	

1920.

BISHOP, REV. PAUL ESTER, Chicago, Ill.	-	-	
CHRISTOPHERSON, REV. S. S., Langruth, Can.	-	-	
CLAWSON, REV. WALTER EDWIN, Chicago, Ill.	-	-	
COOPERRIDER, REV. LUTHER O., Chicago, Ill.	-	-	
HAYS, REV. ARTHUR C. P., Saegertown, Pa.	-	-	
JOHNSON, REV. HJALMAR W., Superior, Wis.	-	-	
LEE, REV. JOSEPH E., Moscow, Idaho	-	-	1920
MILLER, REV. LEROY S., Adamsville, Ohio.	-	-	
NICHOLSON, REV. ARTHUR B., Puttur, India	-	-	
SHARRITT, REV. WALTER D., New London, Wis.	-	-	

1921

MILLHOUSE, REV. FREDERICK ABRAHAM, Jonesboro, Ill.	-	-	
OSTERGAARD, REV. HANS CHRISTIAN, Trufent, Mich.	-	-	
SCHEDLER, REV. JOHN MICHAEL, Harvard, Ill.	-	-	
SIMONOFF, REV. ELIAS STEPHEN, Russia	-	-	

1922

CRAUN, REV. WILLIAM ARTHUR, Huntington, Ind.	-	-	1922
JOHNSON, REV. JOHN HERMAN, Chicago, Ill.	-	-	1922
KEMPF, REV. GOTTFRIED	-	-	
LOHR, REV. HERBERT MARTIN	-	-	1922
MILLER, GRADY CROMER	-	-	1922
WHITTEKER, REV. HERMAN DAVID	-	-	1922
ZUNDEL, REV. WILLIAM ARTER	-	-	1922

EXTRA-MURAL DEPARTMENT.

Post-Graduate with the Degree B. D.

1896.

HERTEL, REV. ARTHUR F., A. M., B. D., Bunker Hill, Ill.

1897.

LAURY, REV. PROF. PRESTON A., A. M., B. D., D. D., Bethlehem, Pa.

REHRIG, REV. W. M., A. M., Ph. D., B. D., Mauch Chunk, Pa.

1898.

HENGSE, REV. P. E., B. D., Maybee, Mich.

SHEATSLEY, REV. J. H., B. D., Columbus, Ohio.

1899.

LINDEN, REV. P. M., B. D., Sweden.

PEDERSEN, REV. J. B., B. D., Dannebrog, Neb.

1900.

*DRESSLER, REV. W. G., A. M., B. D., D. D. (1908), Findlay, Ohio

HOLLER, REV. PROF. P., B. D., Washington, D. C.

KIBLER, REV. W. B., B. D., Highlandtown, Baltimore, Md.

1901.

BIERMAN, REV. G. F., A. M., B. D., Ph. D., D. D., Reading, Pa.

1902.

BALL, REV. JESSE W., B. D., Ph. D., Los Angeles, Cal.

GOLLADAY, REV. R. E., B. D., Columbus, Ohio.

HOH, REV. P. J., B. D., Philadelphia, Pa.

MUELLER, REV. E. H., B. D., D. D., (1914), Buenos Aires, Argentina.

SALZWEDEL, REV. R. A., B. D., St. Paul, Minn.

1903.

*MILLER, REV. C. ARMAND, B. D., D. D., Philadelphia, Pa.

1904.

GEBERT, REV. GEORGE, A. M., B. D., D. D., Tamaqua, Pa.

LOFGREN, REV. D. A., B. D., Chicago, Ill.

McCULLOUGH, REV. H. A., B. D., D. D., Columbia, S. C.

**Deceased.*

1905.

ARPS, REV. RUDOLPH, B. D., Sacramento, Cal.
 DITTMAR, REV. G. F., B. D., Lewisburg, Ohio.
 GEBHART, REV. H. K., B. D., D. D. (1917), Kenosha, Wis.
 HAECKER, REV. EDWARD, B. D., Hope, Iowa.

1906.

MARKLEY, REV. A. B., B. D., Ph. D., Lancaster, Pa.

1907.

GAENSSLE, REV. PROF. CARL, B. D., Milwaukee, Wis.
 ECKERT, REV. WILLIAM, B. D., Maywood, Ill.
 TREXLER, REV. H. A., B. D., Richfield, N. C.

1908.

WOLD, REV. PROF. O. R., B. D., Shekow, Hupeh, China.

1909.

BOETTCHER, REV. HENRY, B. D., Gibbon, Minn.

1911.

SMITH, REV. R. MORRIS, B. D., Ph. D., D. D. (1913), Springfield, O.

1913.

CORNILS, REV. J., B. D., St. Paul, Minn.
 MAYER-OAKES, REV. F. T., M. A., Ph. D., B. D., D. D. (1916),
 Oskaloosa, Iowa.

1914.

*HANKEY, REV. UPTON A., B. D., D. D., New Kensington, Pa.
 JONSSON, REV. B. B., B. D., Winnipeg, Man., Can.

1915.

SOLBERG, REV. PROF. C. O., B. D., D. D. (1917), Minneapolis,
 Minn.

1917.

FARNES, REV. B. P., B. D., Grenville, S. D.
 KLINE, REV. H. C., B. D., Brooklyn, N. Y.
 LEAS, REV. JOSEPH A., B. D., Chicago, Ill.
 MORTVEDT, REV. A. O., B. D., Ottawa, Ill

1918.

HEYDE, REV. AMOS LEROY, B. D., Attica, Ohio.

1920.

KRAUSE, REV. HANS, Maxwell, Texas.
 KRETZMANN, PROF. PAUL E., Ph. D., D. D. (1922), St. Louis, Mo.

1921.

MORTVEDT, PRES. ARIEL O., D. D. (1921), Ottawa, Ill.
 SALZWEDEL, REV. RICHARD A., D. D. (1921), St. Paul, Minn.

1922

ZINCK, REV. PROF. AUSTIN ALVIN, B. D., Waterloo, Ontario,
 Canada.

*Deceased.

CATALOGUE OF STUDENTS.

THIRTY-SECOND YEAR, 1922-1923.

*Post-Graduate Extra-Mural School.**Candidates for the Degree of Bachelor of Divinity.*

NIELSEN, REV. PROF. JORGEN PETER	-	-	-	-	Kumamoto, Japan
SCHUETZE, REV. GUSTAV FRIEDRICH	-	-	-	-	Schofield, Wis.
WEYGANDT, REV. JAY BENJAMIN	-	-	-	-	Fremont, Ohio

Candidates for the Degree of Master of Sacred Theology.

CORNILS, REV. PROF. J.	-	-	-	-	St. Paul, Minn.
KRAUSE, REV. HANS	-	-	-	-	Maxwell, Texas
LEAS, REV. J. ALLEN	-	-	-	-	Chicago, Ill.
SCHUETZE, REV. GUSTAV FRIEDRICH	-	-	-	-	Schofield, Wis.
ZINCK, REV. PROF. AUSTIN ALVIN	-	-	-	-	Waterloo, Ontario, Can.

*Post-Graduate Department in Residence.**Candidates for Graduation with the Degree of Bachelor of Divinity.*

HUENERGAARD, REV. EPHRAIM	-	-	-	-	Hamilton, Ontario, Can.
JOHNSON, REV. OSCAR JOHN	-	-	-	-	Aurora, Ill.

Candidate in Residence for the Degree of Master of Sacred Theology.

MILLER, GRADY CROMER	-	-	-	-	Hickory, N. C.
----------------------	---	---	---	---	----------------

Candidates for Graduation in Residence.

ROH, REV. GEORGE	-	-	-	-	Youngstown, Ohio
SMITH, MELVIN CLINTON	-	-	-	-	Rockford, Ill.

Clergymen in Residence.

AHRENS, ERNEST THEODORE	-	-	-	-	Chicago, Ill.
HUENERGAARD, EPHRAIM	-	-	-	-	Hamilton, Ontario
JOHNSON, OSCAR JOHN	-	-	-	-	Aurora, Ill.
KEMPF, GOTTFRIED	-	-	-	-	Chicago, Ill.
KLEMM, HERMAN JOHN	-	-	-	-	Toluca, Ill.
MUNDAHL, O. J.	-	-	-	-	Chicago, Ill.
WHITTEKER, HERMAN DAVID	-	-	-	-	Chicago, Ill.

Other Students in Residence.

EHRICH, GEORGE JOHN	-	-	-	-	Altona, Germany
GUSS, WALTER DIMM	-	-	-	-	Chicago, Ill.
HAALAND, PETER C. A.	-	-	-	-	Detroit, Mich.
JOHNSON, ANDREW W.	-	-	-	-	Chicago, Ill.
JOHNSON, EDWIN JOHN	-	-	-	-	Quantico, Va.
JOHNSON, LEONARD I.	-	-	-	-	Chicago, Ill.
KARRIKER, CLYDE PASCHAL	-	-	-	-	Mount Ulla, N. C.
KELLY, THORVEL S.	-	-	-	-	Franklin, Minn.
LAPE, EWING ALEXANDER	-	-	-	-	Philadelphia, Pa.
MOTZKUS, HERBERT JOHN	-	-	-	-	Cameron, Wis.

SAAS, WILLIAM HERMAN	-	-	-	-	E. Clarksburg, W. Va.
SCHMIDT, PAUL E.	-	-	-	-	Postville, Iowa
STENSETH, OLAF	-	-	-	-	Minneapolis, Minn.
TROJAN, RICHARD HENRY	-	-	-	-	Ossineke, Mich.
ULRICH, FRANK	-	-	-	-	Kokomo, Ind.
WALKER, OLIVER OKERY	-	-	-	-	Moline, Ill.
WALTER, CARL H.	-	-	-	-	Canton, Ill.
ZIMMANN, WILLIAM CHARLES	-	-	-	-	St. Louis, Mo.

Students in Absentia.

FISHER, CHARLES ADAM	-	-	-	-	Selinsgrove, Pa.
HANSON, LARS MELANCHTHON	-	-	-	-	Muskegon, Mich.
LAKRA, JOEL	-	-	-	-	Ranchi, India
NIELSEN, LE ROY	-	-	-	-	Minneapolis, Minn.
RUZSA, LADISLAUS	-	-	-	-	Cleveland, Ohio

EXTRA-MURAL DEPARTMENT.

Baisler, Rev. P. E., B. D.	-	-	-	-	Victoria, B. C.
<i>Class III. Takes 1, 4, 18.</i>					
Bakken, Rev. E. M.	-	-	-	-	Minneapolis, Minn.
<i>Class II. Grad. 3, 18. Takes 4, 8, 12, 19.</i>					
Bartling, Rev. Victor	-	-	-	-	Bismarck, N. D.
<i>Class II. Takes 1, 2, 3, 15.</i>					
Bechter, Rev. Paul	-	-	-	-	Hamilton, Ontario, Canada
<i>Class II. Takes 1, 6, 14, 17, 18, 19, 21, 23.</i>					
Becker, Rev. Otto	-	-	-	-	River Edge, N. J.
<i>Class II. Takes 4, 6, 19.</i>					
Boord, Rev. J. A.	-	-	-	-	Salem, Va.
<i>Class II. Grad. 1, 3, 6, 10, 11, 18. Takes 4, 9, 14.</i>					
Boulton, Rev. M. E., B. D.	-	-	-	-	Maywood, Ill.
<i>Class III. Grad. 18. Takes 4, 7, 13.</i>					
Boyer, Rev. Elmer D. S.	-	-	-	-	Danville, Pa.
<i>Class II. Takes 13, 14, 17, 19.</i>					
Boyer, Rev. F. W.	-	-	-	-	McKean, Pa.
<i>Class II. Takes 1, 18.</i>					
Brand, Rev. Ernst F.	-	-	-	-	Pittsburgh, Pa.
<i>Class II. Takes 1, 3, 6.</i>					
Bruce, Rev. Prof. G. M., S. T. D.	-	-	-	-	St. Paul, Minn.
<i>Class III. Grad. 1, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 22. Takes 2, 3, 8, 16, 21, 23, 24.</i>					
Brueggemann, Rev. Martin J.	-	-	-	-	Memphis, Tenn.
<i>Class II. Takes 2, 14.</i>					
Carlsen, Rev. N. C.	-	-	-	-	Royal, Iowa
<i>Class IV. Takes 17.</i>					
Cornils, Rev. Prof. J., B. D.	-	-	-	-	St. Paul, Minn.
<i>Class III. Grad. 1, 3, 5, 6, 7a, 7d, 8, 9, 10, 12, 15, 17, 18, 19, 21, 22, 23. Takes 2, 4, 11, 13, 16, 24.</i>					
Dillenbeck, Rev. A. L.	-	-	-	-	Lockport, N. Y.
<i>Class II. Takes 21, 22, 23, 24.</i>					
Dolbeer, Rev. E. C.	-	-	-	-	Maplewood, Mo.
<i>Class IV. Takes 6, 10, 16, 20.</i>					
Eberhardt, Rev. Frank E., B. D.	-	-	-	-	Cuero, Texas
<i>Class III. Takes 1, 6, 14, 19, 23.</i>					

Erickson, Rev. Edward	- - -	Woonsocket, S. D.
<i>Class IV. Takes 3, 4, 18.</i>		
Ermisch, Rev. Prof. Karl, B. D.	- - -	Waverly, Iowa
<i>Class III. Grad. 1, 9, 16, 23. Takes 3, 5, 6, 6e.</i>		
Fanning, Rev. Peter	- - -	Utica, N. Y.
<i>Class II. Takes 4, 7, 19.</i>		
Flett, Rev. George C.	- - -	Camp Point, Ill.
<i>Class II. Takes 22, 24.</i>		
Flick, Rev. Herman H.	- - -	Chicora, Pa.
<i>Class II. Takes 1, 4, 6, 9, 13, 16, 18, 19, 20, 23.</i>		
Fritschel, Rev. Theo. L.	- - -	Minneapolis, Minn.
<i>Class IV. Takes 3, 23.</i>		
Goemmel, Rev. John	- - -	Weyerts, Neb.
<i>Class II. Takes 18.</i>		
Goerner, Rev. W. J., Ph. D.	- - -	Nixon, Texas
<i>Class I. Grad. 1, 2, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 18, 20. Takes 3, 11, 19.</i>		
Gopal, Rev. C. R.	- - -	Guntur, India
<i>Class II. Grad. 4. Takes 1, 2, 10, 11, 18, 19, 23.</i>		
Harrisville, Rev. Lars	- - -	Newark, Ill.
<i>Class IV. Takes 1, 4.</i>		
Haberaecker, Rev. J., B. D.	- - -	Alta Vista, Iowa
<i>Class III. Takes 4, 15a, 19.</i>		
Hammer, Rev. E. W.	- - -	Brooklyn, N. Y.
<i>Class II. Grad. 1. Takes 2, 6, 11, 12, 16, 21, 22.</i>		
Hammer, Rev. L. F., B. D.	- - -	Viroqua, Wis.
<i>Class III. Takes 1, 2, 3.</i>		
Hegele, Rev. Geo. F.	- - -	New Castle, Pa.
<i>Class II. Takes 1, 3, 10, 11, 14.</i>		
Herbst, Rev. J. M.	- - -	Webster City, Iowa
<i>Class II. Takes 5, 12.</i>		
Hightower, Rev. C. H.	- - -	Mt. Carmel, Ill.
<i>Class II. Takes 9, 11, 18, 19.</i>		
Hiltner, Rev. J.	- - -	Eustis, Neb.
<i>Class II. Grad. 1, 3, 18. Takes 10, 19.</i>		
Hoffmeister, Rev. Theo.	- - -	Farnham, N. Y.
<i>Class II. Takes 1, 4, 18.</i>		
Holm, Rev. Julius, B. D.	- - -	Sagerton, Texas
<i>Class III. Grad. 15, 18, 19. Takes 3, 17.</i>		
Holz, Rev. Ernest	- - -	Belmont, Iowa
<i>Class IV. Takes 18.</i>		
Hoyer, Rev. A. J.	- - -	Winnipeg, Man., Canada
<i>Class II. Takes 3, 14.</i>		
Huebner, Rev. J.	- - -	Hastings, Neb.
<i>Class II. Takes 1, 2, 6, 11, 18, 21.</i>		
Huyett, Rev. P. P.	- - -	Berrysburg, Pa.
<i>Class II. Takes 1.</i>		
Kaarto, Rev. Otto	- - -	South Range, Mich.
<i>Class IV. Takes 1, 4.</i>		
Kabele, Rev. George P., B. D.	- - -	Mount Morris, Ill.
<i>Class III. Grad. 4, 5. Takes 1, 3, 5, 11.</i>		

- Korhonsen, Rev. Anton - - - - - Maas, Mich
Class IV. Takes 1.
- Krause, Rev. Hans, B. D. - - - - - Maxwell, Texas
Class III. Grad. 2, 3, 6, 7a, 7d, 8h, 10, 15, 18, 23. Takes 4, 14b.
- Krumwiede, Rev. Walter, B. D. - - - - - Rochester, N. Y.
Class III. Grad. II. Takes 3, 4, 7a, 7b, 12, 17, 24.
- Ladd, Rev. Ira R., B. D. - - - - - Louisville, Ky.
Class III. Takes 4.
- Leas, Rev. Joseph Allen, B. D. - - - - - Chicago, Ill.
Class III. Grad. 1, 4, 7, 10, 13, 16, 18, 23. Takes 11, 22.
- Laurhammer, Rev. P. O. - - - - - Fairdale, N. D.
Class II. Takes 4, 10, 13.
- Leatherman, Rev. C. G., B. D. - - - - - Hummelstown, Pa.
Class III. Takes 1, 3, 4, 9, 13, 17, 19, 23.
- Lechner, Rev. R. - - - - - Raymond, Minn.
Class II. Takes 1, 15, 21.
- Lentz, Rev. A. - - - - - Lanham, Kansas
Class IV. Takes 1, 18.
- Leupold, Rev. Herbert - - - - - Buffalo, N. Y.
Class II. Grad. 1. Takes 14.
- Listman, Rev. Emil, B. D. - - - - - Miles, Texas
Class III. Takes 4, 18.
- Little, Rev. Prof. C. H.; D. D. - - - - - Waterloo, Ont., Canada
Class III. Grad. 4. Takes 3, 4, 7, 9, 11, 13, 14, 17, 18, 19.
- Lueders, Rev. Paul W. - - - - - Edgeley, N. D.
Class IV. Takes 1.
- Lunde, Rev. Joseph, B. D. - - - - - Elliott, Ill.
Class III. Takes 4, 6, 12.
- Manken, Rev. Henry, Jr., B. D. - - - - - Washington, D. C.
Class III. Takes 1, 4.
- Mannes, Rev. A. W. - - - - - Volga, S. D.
Class II. Takes 1, 3, 11, 13.
- Marcell, Rev. A. G. - - - - - Johnson City, N. Y.
Class II. Takes 3, 6, 14, 17, 18, 20.
- Meinecke, Rev. W. - - - - - Chicago, Ill.
Class II. Takes 1, 5.
- Melchert, Rev. G. E. - - - - - Wyoming, Iowa
Class II. Takes 3, 6.
- Mengers, Rev. V. C., B. D. - - - - - Lincoln, Neb.
Class III. Takes 21, 22, 23, 24.
- Miller, Rev. Paul L. - - - - - Salisbury, N. C.
Class II. Takes 3, 6, 14, 17, 21.
- Mjaanes, Rev. K. M. J. - - - - - Fairview, Montana
Class II. Takes 1, 3, 7.
- Mochring, Rev. Rudolph, B. D. - - - - - Otoe, Neb.
Class III. Takes 2, 5.
- Mundahl, Rev. O. J. - - - - - Chicago, Ill.
Class I. Takes 10, 11, 14, 15.
- Nicholas, Rev. J. R. - - - - - West Sunbury, Pa.
Class II. Takes 3, 4, 6, 13, 18, 19, 23.

Nielsen, Rev. J. P.	- - - - -	Kurume, Japan
Class II.	Grad. 3, 6, 7d, 8, 11, 12, 14, 19, 23.	Takes 2, 5, 18.
Nielsen, Rev. N. P.	- - - - -	Atlantic, Iowa
Class II.	Takes 3, 6, 19.	
Nordsletten, Rev. Peder	- - - - -	Irene, S. D.
Class IV.	Takes 4, 6.	
Norsdick, Rev. L. W.	- - - - -	Bunker Hill, Kansas
Class II.	Takes 1, 2, 3, 4, 5.	
Olafson, Rev. Sigurdur	- - - - -	Gimli, Man., Canada
Class II.	Takes 4, 18, 23.	
Peterson, Rev. Gerhard	- - - - -	Rosholt, Wis.
Class II.	Takes 4, 7, 16, 18.	
Pfeifer, Rev. W. F.	- - - - -	Selinsgrove, Pa.
Class II.	Takes 1, 4, 6, 16.	
Reuther, Rev. L.	- - - - -	Renwick, Iowa
Class II.	Takes 4, 7c, 8b, 10a, 11, 19, 23, 24.	
Rice, Rev. Elmer F.	- - - - -	Duquesne, Pa.
Class II.	Takes 1.	
Rohde, Rev. H. O.	- - - - -	Cedar Creek, Neb.
Class II.	Takes 11, 13, 23.	
Schedler, Rev. John M.	- - - - -	Harvard, Ill.
Class II.	Takes 1, 6, 12, 17.	
Schuetze, Rev. G. Fr.	- - - - -	Schofield, Wis.
Class II.	Grad. 1, 2, 3, 5, 10, 12, 15, 19.	Takes 22.
Schwartz, Rev. Isadore	- - - - -	Toledo, Ohio
Class IV.	Takes 1, 2, 9, 10, 13, 20, 23, 24.	
Shealy, Rev. P. E., B. D.	- - - - -	Rural Retreat, Va.
Class III.	Takes 1, 4, 6, 9, 19.	
Shepfer, Rev. W. H., D. D.	- - - - -	Leechburg, Pa.
Class III.	Grad. 1, 7, 11, 17, 23.	Takes 6, 13, 19, 21.
Silseth, Rev. Johann O.	- - - - -	Coggswell, N. D.
Class II.	Takes 4, 7, 11, 12.	
Sitzler, Rev. O.	- - - - -	Mineola, Iowa
Class II.	Takes 1.	
Smith, Rev. J. L.	- - - - -	Bristol, Tenn.
Class II.	Takes 4, 9, 12, 14, 19, 20, 21, 23.	
Stolz, Rev. P. E.	- - - - -	New Hampton, Iowa
Class II.	Takes 1, 13.	
Tappert, Rev. Wilfried, B. D.	- - - - -	Johnstown, Pa.
Class III.	Takes 1, 22.	
Thompson, Rev. H. N.	- - - - -	Albion, Indiana
Class I.	Takes 12, 13, 14, 16.	
Vahle, Rev. Wm. G.	- - - - -	Atkinson, Neb.
Class IV.	Takes 1.	
Valbracht, Rev. Edward F.	- - - - -	Chicago, Ill.
Class II.	Takes 3, 4, 18.	
Voigt, Rev. Otto E., B. D.	- - - - -	Chatham, N. Y.
Class III.	Takes 4, 20.	
Vollmer, Rev. Geo. H.	- - - - -	Lost Nation, Iowa
Class II.	Grad. 12. Takes 5, 7e, 12, 20, 23.	
Wick, Rev. J. M.	- - - - -	Jewell, Iowa
Class II.	Takes 1, 4, 6, 9, 13, 17, 19, 22.	

Weygandt, Rev. Jay B.	- - - - -	Fremont, Ohio
<i>Class II. Grad. 3, 4, 14, 18, 22. Takes 19.</i>		
Wiseman, Rev. Prof. Peter, Ph. D.	-	Ottawa, Ont., Canada
<i>Class III. Grad. 23. Takes 1, 4, 13, 18, 19, 23.</i>		
Wolford, Rev. Prof. Frank, D. D.		Hartwick Seminary, N. Y.
<i>Class III. Grad. 1. Takes 2, 3, 6, 14, 16.</i>		
Yount, Rev. Carroll N.	- - - - -	Dallas, N. C.
<i>Class II. Takes 3, 7, 13, 16.</i>		
Ziegler, Rev. C.	- - - - -	Baden, Ontario, Canada
<i>Class II. Takes 1.</i>		
Zinck, Rev. Prof. A. A.	- -	Waterloo, Ontario, Canada
<i>Class III. Grad. 1, 6, 7a, 9, 11, 12, 14, 16, 17, 18, 19, 23, 24. Takes 4.</i>		
Zundel, Rev. W. A., B. D.	- - -	New Castle, Pa.
<i>Class III. Takes 7f, 11, 20.</i>		

SUMMARY.

<i>Resident Students</i>	28
<i>Non-Resident Students</i>	105
Total.....	133

THE SCHOLASTIC YEAR.

Departments and Courses for Resident Students.

The Scholastic Year of the Seminary extends from the middle of September to the middle of May. It is divided into Five Terms of six weeks each.

An experience of over fifteen years has clearly proved the advantage of offering most of the theological disciplines four and five times a week until finished, over the old system of one or two hours a week, with fragmentary courses in other branches of study added to make up the required number of hours. By this sound pedagogical method, the interest of a subject is sustained to the time of its completion in a comprehensive review and examination.

This arrangement of courses also makes it possible for pastors in charge of congregations to take complete courses at the Seminary and to improve their efficiency, especially those who may be able to secure a leave of absence from their pastoral labors for the relatively short period of six weeks.

THE DEPARTMENTS.

- I. THE DEPARTMENT OF OLD TESTAMENT INTERPRETATION.
- II. THE DEPARTMENT OF NEW TESTAMENT INTERPRETATION.
- III. THE DEPARTMENT OF THE ENGLISH BIBLE.
- IV. THE DEPARTMENT OF HISTORICAL THEOLOGY.
- V. THE DEPARTMENT OF SYSTEMATIC THEOLOGY.
- VI. THE DEPARTMENT OF PRACTICAL THEOLOGY.
- VII. THE DEPARTMENT OF MISSIONS.

THE COURSES BY DEPARTMENTS.

- I. The Department of Old Testament Interpretation.
 1. Old Testament Introduction.
 2. Old Testament Theology.
 3. Hebrew Language and Exegetical Studies.
 4. Psalms and Minor Prophets.
 5. Advanced Prophetic Hebrew.
 6. Hebrew Social and Economic Life.
- II. The Department of New Testament Interpretation.
 1. New Testament Introduction.
 2. New Testament Theology.
 3. Biblical Hermeneutics.
 4. New Testament Greek and John.
 5. Mark, and the Harmony.
 6. Acts.
 7. Textual Criticism.
 8. Galatians.
 9. Romans.
 10. Colossians and Ephesians, or Hebrews.
 11. I. Corinthians.
 12. The Pastoral Epistles.
 13. The General Epistles and Revelation.
 14. Theological Literature.

III. The Department of The English Bible.

1. Methods of Bible Study.
2. Synthetic Study of the New Testament.
3. Synthetic Study of the Old Testament.
4. Analytic Study of Matthew, John, Isaiah.
5. Analytic Study of Genesis, the Minor Prophets and the Psalms.
6. Analytic Study of Acts, I. and II. Thessalonians, I. and II. Corinthians.
7. Analytic Study of Pauline Epistles.

IV. The Department of Historical Theology.

1. Survey course in General Church History.
2. History of the Lutheran Church in America.
3. Reformation Studies (Elective).
4. History of Christian Doctrine.
5. Confessions of the Lutheran Church.
6. Symbols of other Churches.

V. The Department of Systematic Theology.

1. Theological Encyclopedia.
2. Elementary Dogmatics.
3. Introduction to Dogmatics.
4. Dogmatics.
5. Apologetics.
6. Ethics.

VI. The Department of Practical Theology.

1. Elementary Homiletics.
2. The Theory of Preaching.
3. The History of Preaching.
4. Introduction to the Study of Religious Education.
5. Sunday School Work.
6. Catechetics.
7. Pastoral Theology.
8. Church Administration.
9. Liturgics.
10. Elocution and Voice Culture.
11. Music.

VII. The Department of Missions.

1. The Principles and Methods of Mission Work.
2. The History of Missions.
3. Home Missions.
4. Inner Mission and Sociology.
5. Foreign Missions.
6. History of Religions.
7. Philosophy of Religion.
8. Phonetics and Language.

THE COURSES IN OUTLINE.

The Seminary offers a standard course, including Hebrew and Greek, to college graduates who hold the degree of Bachelor of Arts. On the successful completion of this course with a general average of eighty-five (85), and the presentation of a thesis acceptable to the Faculty, the degree of Bachelor of Divinity will be conferred.

There have always been worthy men in every period of the Church's History, who were driven by an unquenchable conviction of an inner call to preach the Gospel, and yet have not been able to take the standard course of study considered desirable for preparation for the Holy Office. The Church has always made provision for the training of such men. If she had held rigorously to her standards and had refused ordination to all those who did not fully meet all academic requirements, she would have deprived herself of the services of some of her most eminent men, and of many a faithful servant in the Ministry.

For the benefit of men who have not been able to secure a full college course, an English course is provided in which instruction in the English Bible and in Missions is substituted for the periods devoted to Hebrew and Greek in the standard course. On the successful completion of this course, a diploma will be granted to the student. This may be called the English, or Diploma, School of Theology, in distinction from the Standard, or Graduate, School.

The studies for each of the three years are given below under their respective Departments—first for the Standard, Graduate, School, and then for the English, Diploma, School.

THE STANDARD GRADUATE SCHOOL.

<i>First Year.</i>		Hours
I. Department of Old Testament Interpretation.		
(3). Hebrew Language and Exegetical Studies.....	90	
(1). Old Testament Introduction.....	24	
(2). Old Testament Theology.	24	
II. Department of New Testament Interpretation.		
(3). Biblical Hermeneutics	24	
(2). New Testament Greek, and John.....	48	
(5). Mark, and the Harmony.....	24	
(6). Acts	24	
(1). New Testament Introduction.....	24	
(2). New Testament Theology.....	24	
III. Department of The English Bible.		
(1). Methods of Bible Study.....	24	
(2). Synthetic Study of the New Testament.....	48	
V. Department of Systematic Theology.		
(1). Theological Encyclopedia	24	
(2). Elementary Dogmatics	30	
VI. Department of Practical Theology.		
(1). Elementary Homiletics	30	
(10). Elocution and Voice Culture.....	15	
(11). Music	15	
VII. Department of Missions.		
(1). The Principles and Methods of Mission Work.....	48	

Second Year.

Hours

I. Department of Old Testament Interpretation.	
(4). Psalms and Minor Prophets.....	30
(5). Advanced Prophetic Hebrew.....	30
II. Department of New Testament Interpretation.	
(7). Textual Criticism	12
(8). Galatians	24
(9). Romans	24
(10). Colossians and Ephesians, or Hebrews.....	30
III. Department of The English Bible.	
(4). Analytical Study of Matthew, John, Isaiah.....	72
IV. Department of Historical Theology.	
(1). Survey Course in General Church History.....	120
V. Department of Systematic Theology.	
(3). Introduction to Dogmatics.....	24
VI. Department of Practical Theology.	
(2). The Theory of Preaching.....	48
(5). Sunday School Work.....	24
(6). Catechetics	24
(7). Pastoral Theology	24
(10). Elocution and Voice Culture.....	15
(11). Music	15
VII. Department of Missions.	
(3). Home Missions	24
(4). Inner Mission and Sociology.....	24
(5). Foreign Missions	24

Third Year.

I. Department of Old Testament Interpretation.	
(5). Advanced Prophetic Hebrew	30
II. Department of New Testament Interpretation.	
(10). Colossians and Ephesians, or Hebrews.....	30
III. Department of The English Bible.	
(6). Analytic Study of Acts and the Corinthian and Thessalonian Epistles	72
IV. Department of Historical Theology.	
(5). Confessions of the Lutheran Church.....	24
(6). Symbols of other Churches.....	24
(4). History of Christian Doctrine.....	24
V. Department of Systematic Theology.	
(4). Dogmatics	120
a. The Doctrine of God and Man.....	24
b. The Person and Work of Christ.....	24
c. The Work of the Holy Spirit.....	24
d. The Church, the Word, the Sacraments, the Ministry	24
e. The Last Things	24
(5). Apologetics	48
a. The Grounds of Christian Belief.....	24
b. The Evidences of Christian Experience.....	24
(6). Ethics	48
VI. Department of Practical Theology.	
(3). The History of Preaching	24
(8). Church Administration	24
(9). Liturgics	30
(10). Elocution and Voice Culture.....	15
(11). Music	15
VII. Department of Missions.	
(7). Philosophy of Religion	48

THE ENGLISH DIPLOMA SCHOOL.

First Year.

	Hours
I. Department of Old Testament Interpretation.	
(1). Old Testament Introduction.....	24
(2). Old Testament Theology	24
II. Department of New Testament Interpretation.	
(3). Biblical Hermeneutics	24
(1). New Testament Introduction.....	24
(2). New Testament Theology.....	24
III. Department of The English Bible.	
(1). Methods of Bible Study	24
(2). Synthetic Study of the New Testament.....	42
(3). Synthetic Study of the Old Testament.....	72
V. Department of Systematic Theology.	
(1). Theological Encyclopaedia	24
(2). Elementary Dogmatics	30
VI. Department of Practical Theology.	
(1). Elementary Homiletics	30
(10). Elocution and Voice Culture.....	15
(11). Music	15
VII. Department of Missions.	
(1). The Principles and Methods of Mission Work.....	48
(5). A Detailed Study of India Missions.....	72

Second Year.

II. Department of New Testament Interpretation.	
(7). Textual Criticism.....	12
III. Department of The English Bible.	
(4). Analytic Study of Matthew, John, Isaiah.....	72
(5). Analytic Study of Genesis, Minor Prophets and the Psalms	72
IV. Department of Historical Theology.	
(1). Survey Course in General Church History.....	120
V. Department of Systematic Theology.	
(3). Introduction to Dogmatics.....	24
VI. Department of Practical Theology.	
(2). The Theory of Preaching.....	43
(5). Sunday School Work.....	24
(6). Catechetics	24
(7). Pastoral Theology	24
(10). Elocution and Voice Culture	15
(11). Music	15
VII. Department of Missions.	
(3). Home Missions	24
(4). Inner Mission and Sociology	24
(5). Foreign Missions	24

Third Year.

III. Department of The English Bible.	
(6). Analytic Study of Acts and the Corinthian and the Thessalonian Epistles	72
(7). Analytic Study of Pauline Epistles.....	72

Hours

IV. Department of Historical Theology.	
(5). Confessions of the Lutheran Church.....	24
(6). Symbols of other Churches.....	24
(4). History of Christian Doctrine	24
V. Department of Systematic Theology.	
(4). Dogmatics	120
a. The Doctrine of God and Man.....	24
b. The Person and Work of Christ.....	24
c. The Work of the Holy Spirit.....	24
d. The Church, the Word, the Sacraments, the Ministry	24
e. The Last Things	24
(5). Apologetics	48
a. The Grounds of Christian Belief.....	24
b. The Evidences of Christian Experience.....	24
(6). Ethics	48
VI. Department of Practical Theology.	
(3). The History of Preaching.....	24
(8). Church Administration	24
(9). Liturgics	30
(10). Elocution and Voice Culture.....	15
(11). Music	15
VII. Department of Missions.	
(7). Philosophy of Religion	48
(5). The Missionary and his Message.....	24

POST-GRADUATE SCHOOL IN RESIDENCE.

A. THE DEGREE OF BACCALAUREUS DIVINITATIS.

The degree of B. D. may be conferred under the following conditions:

1. The candidate must be a regular graduate of this Seminary, or of another standard Lutheran Seminary.
2. He must have the degree of B. A., or its equivalent.
3. He must have spent at least five months in residence, and must have passed successfully in the following courses—

Apologetics	48
Dogmatics	120
Comparative Religions	24
Problems of Philosophy.....	24
History of Philosophy	48
One Philosophical System	24
Higher Criticism of the Old Testament.....	24
Hebrew Exegesis—Minor Prophets	24
Hebrew Exegesis—Isaiah	24
Greek Exegesis—I. Corinthians	24
Greek Exegesis—Hebrews, or	24
Greek Exegesis—Colossians and Ephesians.....	24
Greek Exegesis—General Epistles and Revela- tion, or	24
Greek Exegesis—Pastoral Epistles	24
Theological Literature	24

B. THE DEGREE OF SACRAE THEOLOGIAE MAGISTER.

The degree of S. T. M. may be conferred under the following conditions:—

1. The candidate must possess the degree of B. D. conferred by this Seminary, or by a Seminary demanding an equivalent amount of work for the degree of B. D.
2. He must have spent a full scholastic year in residence. The work for this degree may be taken either in one year, or be distributed over two or more years.
3. He must have a working knowledge of Latin, Greek, Hebrew, and German.
4. He must choose a major subject in some department of Theology, and carry on this work under the direction of the department. He must also write a satisfactory thesis upon an approved topic falling within the range of this major subject.
5. He must, in addition to his major subject, take at least one course including advanced work in one or more of the original languages of the Bible, and one course, at least, from any four of the departments of Theology not covered by the major subject and the language courses.
6. Candidates for this degree shall take not less than twelve distinct courses.

EXTRA-MURAL SCHOOL.

This Department of the Seminary's work is as old as the Seminary itself, and was established for the purpose of aiding men in the Ministry to continue systematic study under the direction and supervision of the Seminary. Nearly six hundred men have taken advantage of the services offered by this Department, since it was instituted in 1892.

The work of the Extra-Mural School is comprised in twenty-four Courses arranged under the following departments:—Exegetical Theology, Historical Theology, Systematic Theology, Practical Theology, and Philosophy.

The work is carried on by correspondence. To complete a course, the prescribed books, or books of equal value, must be conscientiously studied; and evidence of their mastery must be furnished in criticisms, analyses, digests, carefully prepared note-books, and examination questions, by means of which the professor in charge of the Department may be able to arrive at a just judgment of the student's understanding of the subject. These are not simply reading courses, but they demand careful, conscientious study and research. We desire to make our students acquainted with subject matter of these courses by means of the best literature bearing upon them.

This School was never designed as an agency whereby scholastic degrees might be acquired. The Seminary does not bestow honorary degrees. However, when a student has done an amount of work which entitles him to a degree, the Sem-

inary does not refuse its bestowal. The degree of B.D., S.T.M., and D.D., are conferred upon certain defined conditions.

POST-GRADUATE COURSES FOR NON-RESIDENT PASTORS.

I. *Exegetical Theology.*

1. Theological Encyclopædia.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. English Bible.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, English, or German).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Biblical Theology.
14. Dogmatics (English).
15. Dogmatics (German, Scandinavian, or Latin).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

For fuller information relative to this Department, address
PROF. E. F. KRAUSS, D.D.,
Dean of The Extra-Mural Department
1618 S. 11th Ave., Maywood, Illinois.

FELLOWSHIPS AND CLERKSHIPS.

The regulations concerning Fellowships, Clerkships and Scholarships as at present in force are given in Art. IX of the By-Laws.

AVAILABLE FUNDS.

The funds at present available for these purposes are:

The *Charles Sidney Passavant Foundation*, instituted in 1894 by Mrs. Jane R. Passavant as a memorial of her husband, consisting of the sum of \$5,000, the interest of which is forever to be used to assist at least three deserving students each year.

The *Oliver P. Boord Foundation*, instituted in 1894 by Mrs. Johanna P. Boord as a memorial of her son, consisting of the sum of \$1,000, the interest of which is yearly to be used to assist a deserving student; 1) willing to work in the field of Home Missions, and 2) who does not use tobacco in any form.

The *Henry Jarecki Foundation*, instituted in 1897 by Mrs. Elizabeth Jarecki as a memorial of her husband, consisting of the sum of \$10,000.

The *Oscar O. Smith Memorial Fund*, instituted in 1898 by Mr. and Mrs. C. A. Smith as a memorial of their son, consisting of the sum of \$1,000, the interest of which is yearly to be used for the assistance of the education of some worthy young man for the ministry in the Chicago Lutheran Seminary.

The *John C. Hager Clerkship*, instituted in 1916 by Mrs. Margaret H. Hager by a bequest of \$1,000, the interest of which is to be used annually to assist a deserving student.

The *John W. Rumple Memorial Fund*, instituted by Mrs. Rumple as a memorial to her husband, the Rev. John W. Rumple, Ph. D., consisting of the sum of \$2,000.00.

The *Emma Barr Fund* of \$200.00, the interest to be used toward the support of a deserving student.

A number of the friends of the Seminary for years have supported Clerkships at One Hundred Dollars each. Thus they have aided worthy young

men to prepare themselves for the Gospel Ministry. By making it possible for others to preach the Gospel, these friends participate in a blessed work and cannot fail to receive a blessing from Him who has promised a reward even for a cup of cold water given in the name of a disciple. We trust that many others will come forward to aid in this good work. As the student body increases, the call for such funds will proportionately increase. This species of bequest, in which the student earns the money by actual service, is one of the most attractive systems in the field of beneficence, and should appeal to those generous spirited people who not only want to see their money do good but who also desire to see those who get the use of their money to work for it.

Clerkships Awarded for 1922-1923.

1. One *Oscar O. Smith Clerkship* to Peter A. C. Haaland for services to the Commons.
2. One *Henry Jarecki Clerkship* to Edwin J. Johnson for services to the Seminary.
3. One *Henry Jarecki Clerkship* to George J. Ehrich for services to the Seminary.
4. One *Henry Jarecki Clerkship* to Thorvel S. Kelly. for services to the Seminary.
5. One *Charles Sidney Passavant Clerkship* assigned to Frank Ulrich for services to the Seminary.
6. One *Charles Sydney Passavant Clerkship* assigned to Richard H. Trojan, for services in the Commons.
7. One *Charles Sidney Passavant Clerkship* assigned to Paul E. Schmidt, for services as Organist.
8. One *Oliver P. Boord Clerkship* assigned to William H. Saas, for services in the Library.
9. One *John C. Hager Clerkship* to Oliver O. Walker for services to the Seminary.
10. One *John W. Rumble Clerkship* assigned to G. Cromer Miller for services to the Seminary.
11. One *Elizabeth C. Hager Clerkship* (annual gift) assigned to Clyde P. Karriker, for services to the Seminary.

FINANCIAL DEPARTMENT

Our many friends will be pleased to learn that in the past fiscal year the permanent endowment funds of the Seminary have been materially increased by gifts from four individuals.

Mrs. M. L. Deck, Decatur, Illinois.....	\$ 25,000.00
Mr. M. L. Deck, Decatur, Illinois.....	50,000.00
Mrs. Emma S. Weidner.....	25,000.00
A Friend	35,000.00
	\$135,000.00

All of the above gifts are conditioned by annuity contracts with the Seminary and do not yield any considerable income for the Seminary at present.

OUR NEEDS.

Current Expense Account.

Our income for current expenses is not sufficient to pay the present obligations of the Seminary. We still need the small as well as the large gifts for current expenses.

Your Will.

Remember the Seminary in your Will. Be sure to consult an attorney and comply with the laws of your state. A better way is given below.

Our Annuity Contract.

This is the best way and is becoming increasingly more popular. Note the list above, the greater part is on our Annuity basis. The safest investment yielding the largest rate of interest. If you have money or property which you desire to donate to the Seminary after your death you would do well to write to us.

The REV. WILLIAM ECKERT, General Secretary
1612 South Eleventh Ave. Maywood, Illinois

The Chicago Lutheran Theological Seminary Record

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The future of the Church will,
under God, be determined
by our Theological Seminaries.



The Chicago Lutheran Seminary Press
Maywood, Illinois

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THE CHICAGO LUTHERAN SEMINARY RECORD

Maywood, Illinois

THE FACULTY

CHARLES BEREND FOELSCH, *President and Professor of New Testament Interpretation.*

A.B., Wartburg College; Chicago Lutheran Theological Seminary; Ph.D., University of Pittsburgh; D.D., Newberry College. Sometime instructor at Susquehanna University and Gettysburg Theological Seminary. Pastorates in Pennsylvania, South Carolina, Washington, D. C., 1915-1942.

ELMER FREDERICK KRAUSS, *Professor Emeritus and Dean of the Extra-Mural Department.*

A.B., A.M., and D.D., Muhlenberg College; graduate Lutheran Theological Seminary in Philadelphia. Pastorates in Pennsylvania, 1887-1890. Professor at the Chicago Lutheran Theological Seminary since 1900; Acting President, 1912-1915; President, 1915-1920.

HENRY GRADY DAVIS, *Synod of the Northwest Professor of Practical Theology.*

A.B., Roanoke College; graduate Lutheran Theological Seminary in Philadelphia; D.D., Wittenberg College; graduate study University of Tennessee; President, Weidner Institute, Mulberry, Indiana. Pastorates in New Jersey, Tennessee, Indiana, 1916-1937.

JOHN ROY STROCK, *Professor of the Louisa Bohn Franke Chair of the English Bible.*

A.B., and A.M., Dickinson College; B.D., and D.D., Lutheran Theological Seminary in Gettysburg; graduate study Columbia University, 1917-1918. Missionary to India, 1908-; President, Andhra Christian College, Guntur, 1913-1939. On leave of absence from the U.L.C.A. Board of Foreign Missions.

ERNEST THEODORE BACHMANN, *District Synod of Ohio Assistant Professor of Historical Theology.*

A.B., Haverford College; A.M., Harvard University; B.D. and S.T.M., Lutheran Theological Seminary in Philadelphia; graduate study at the Universities of Tuebingen and Erlangen. Pastorates in Pennsylvania and Delaware, 1938-1942.

*The Chicago Synod Weidner Memorial Professorship of Systematic Theology.**

*Pittsburgh Synod Passavant Memorial Professorship of Missions.**

VICTOR IMMANUEL GRUHN, *Instructor in Hebrew.*

A.B., University of Minnesota; B.D., Northwestern Lutheran Theological Seminary. Pastorates in Minnesota and Illinois, 1938-.

WINNIFRED ERICKSON, *Instructor, Oratory and the Art of Expression.*

ARMIN GEORGE WENG, *Guest Lecturer in Church Polity and Administration.*

B.D., Lutheran Theological Seminary in Philadelphia; Ph.D., University of Pennsylvania; D.D., Carthage College. President of the Illinois Synod.

*Work at present shared by members of the faculty.

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CALENDAR, 1943-1944

Opening Service - - - - - Tuesday, September 7, 1943, 10:30 a.m.
First Term - - - - Wednesday, September 8 to November 27, 1943
Second Term - - - - Monday, November 29 to February 19, 1944
Christmas Recess - - Tuesday, December 21, 1943, to January 2, 1944
Seminary Work Resumed - - - Monday, January 3, 1944, 8:00 a.m.
Third Term - - - - - Monday, February 21 to May 10, 1944
Senior and Graduate Theses due at Noon;
 Middlers present their Thesis Topics - - Saturday, April 1, 1944
Baccalaureate Service - - - - - Sunday, May 7, 1944, 3:30 p.m.
Alumni Meeting and Dinner - - - Tuesday, May 9, 1944, 7:00 p.m.
Commencement—The Commons - Wednesday, May 10, 1944, 8:00 p.m.

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THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. XLVIII

MAYWOOD, JANUARY, 1943

No. 1

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HONORARY EDITOR

The Rev. Claudius E. Jensen, President, The Michigan Synod.

THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY

The pioneers chose wisely when they selected Chicago as the home for the Seminary. For Chicago is preeminent in education, the very center of higher learning in America, with six universities, eight law schools, six medical schools, and many other institutions of higher learning. And Chicagoland is America's center of theological education. Every leading denomination has a theological seminary here.

Chicago libraries, with their more than five million volumes, many of them cultural institutions conceived on a magnificent scale, add to the advantages at our Seminary students' disposal.

The Lutheran Church is numerically the largest protestant denomination in the city. All of the larger synods and nationalities are represented. Here are many influential congregations, with up-to-date church plants, where all forms of organized church and social work are carried on. The two hundred Lutheran churches give the student ample opportunity to see in operation the various methods of church work. Under guidance of our director of field work, each student will have an increasing share in clinical training. Students assist pastors, on occasion supply vacant pulpits, teach Sunday School, have a part in choir work, and thus are close to the practical life of the Church. Also contemplated in the increased practical emphasis are field trips and guided institutional visiting.

The United Lutheran Church, the Synodical Conference, the Norwegian Lutheran Church in America, the Augustana Synod, the Danish, the Finnish, the Slovak, and other synods, are all represented in the area, some with many congregations and institutional interests.

With its many-sided activity, our Seminary is contributing not a little to a growing comradeship among the synods, and to a true agreement in the Faith, which will surely, one day, by God's guidance, issue in the birth of the longed for, unified Lutheran Church of this country.

What an opportunity for the student to know at first hand the trend of the Church's life, to become personally acquainted with today's Lutheran leaders, and to identify himself with the ecumenical movement. No wonder a dozen and more nationalities, through the years, have been represented in our student body. Here, whatever synod he comes from, the student will consciously and unconsciously share with others the best that his own synod gave to him, and giving and receiving thus, little by little, the solidarity of the Church is advanced.

SUBURBAN LOCATION

The Seminary was founded in 1891. After nineteen years of expanding service on the site of the present Wrigley Field on the north side of Chicago, the institution moved to Maywood. This suburb of Chicago numbers nearly 30,000 inhabitants. It is within easy reach of downtown Chicago.

Much may be said for the Seminary's location at Maywood. It has the advantage of being close enough to the great city to afford easy access for students and faculty, yet far enough away to avoid the distracting turmoil of the metropolis.

The Seminary's property includes fifteen acres of ground. Eleven buildings, up-to-date, well equipped, comfortable, and free of funded debt, provide for the physical needs of the Seminary family.

The aim of the Seminary has consistently been one of service to the Church and the Church's Lord. To this end it has endeavored to keep abreast with the ever-growing demands for better trained ministers to meet the continually increasing complexities of the life of our time. The pew of today requires more of the Church's pulpit than did the pew of yesterday. Before admitting its students, the Seminary carefully considers their spiritual, intellectual, and personal qualifications. Here is a chal-

lenge to the best young men to prepare for a life of service in the ministry. True to the principles of its founders, and true to its supporting synods, the Seminary has continued to hold to the unchanging truths set forth in the great Confessions of the Church, upon the basis of God's Word.

ITS STANDARD AND ITS STUDENTS

Academically, the Seminary is a graduate school, offering a standard three years' theological course, leading to the degree of Bachelor of Divinity, (B.D.). The academic year is divided into three terms, each of eleven weeks. Through its Extra-Mural Department, it gives advanced courses to otherwise eligible ordained ministers and teachers, leading to the degree of Master of Sacred Theology (S.T.M.).

Many men from Lutheran general bodies other than the United Lutheran Church have also received their theological education, either wholly or in part, in this institution. A great number of pastors and teachers, in other bodies, have also extended their studies through the postgraduate Department of the Seminary.

ITS ALUMNI

The graduates of the Chicago Seminary labor in thirty states, in Alaska, Canada, Sweden, Germany, the Virgin Islands, India, Africa, British Guiana, Japan, and China — some as foreign missionaries, some as professors in other educational institutions, but the great host of them in the active pastorate.

ITS CONTROL

The Seminary is controlled by the supporting synods: Illinois, Wartburg, Indiana, Michigan and Pittsburgh. All of the Seminary's Directors are elected by these synods of the United Lutheran Church in America. As other synods join in the support of the Seminary, representation on the Board will also be given them.

REQUIREMENTS FOR ADMISSION AND FOR GRADUATION

The degree of A.B., or its equivalent, from a recognized college or university, is a primary requirement for admission,

together with evidence of the necessary mental and spiritual endowments, and a sure sense of God's call to prepare for the ministry.

Preparation: a good foundation in Greek, with considerable knowledge of the Latin language. No student of the New Testament, it has been pointed out, can do without Greek, and no one can be a real master of the English language without knowing Latin. The student's preparation should also include an acquaintance with philosophy and its ever-recurring problems. College courses in literature, history, psychology, logic, sociology, general science, and kindred subjects, are also well-nigh indispensable to the student who hopes to be a minister of the gospel.

Application blanks for admission to the Seminary will be furnished on request. The prospective student will fill in the blank and mail it to the President of the Seminary, together with an autobiographical sketch, a recommendation from the pastor of the applicant's congregation, letters from two other reliable acquaintances, and a certificate of health signed by a practising physician. A transcript of credits and a letter of commendation from the college or university from which the student graduated will also be required. In addition, a student coming from another Seminary must furnish a letter and a transcript of credits from the Seminary he attended. A conference with each student is held by the faculty, at the time of entrance. The first term of the Seminary's year is a probationary period for new students, who, after approval by the faculty, are formally admitted to the Seminary family at a matriculation service held in the Seminary chapel early in the second term. Each student has a faculty advisor.

For the degree of B.D. a general average of at least eighty-five in all courses is necessary, together with a satisfactory thesis.

EXPENSES OF STUDENTS

Room. The Seminary provides, free of charge, a steam-heated, electric-lighted, and adequately furnished room. A contingent fee of \$30.00, paid annually in advance, by every student, helps meet expenses of the services of the matron, etc. There are no additional fees except the graduation fee of \$10.00. Students pay for their own laundry. To cover his share of the cost of laundering dormitory bed linen, the student pays to the person in charge of this service the sum of \$5.00 per

year. All obligations must be met promptly when due. Students buy their own books, and share the cost of mimeographed materials used in the courses. For expenses to extension students, see statement of the Extra-Mural Department.

Rooms may not be occupied during the summer months, as the dormitories are closed until the beginning of September.

Board. For the use of the Student Boarding Club, the Seminary provides a building, with fully equipped kitchen and dining hall. The Club is composed of all resident students. All matters of management are directed by the Club, under rules approved by the Seminary. This student cooperative keeps the costs low as possible, though the first consideration of the Club and its student management is to assure well-balanced, wholesome meals for all. During 1942-1943, the cost to each student was \$5.50 per week.

Bedding. Students must furnish their own blankets, comforters, etc., but the bed linen is provided by the Seminary.

HOW TO REACH MAYWOOD

The Seminary is reached from Chicago by the Metropolitan Line of the Chicago Rapid Transit Company. "L" trains marked "Maywood-Westchester" leave the "Loop" at 12-minute intervals, and may be boarded at any of its stations. All trains stop at Eleventh Avenue, Maywood, only two blocks north of the campus. The Chicago Great Western Railroad has its station not far from the Seminary, and that of the Chicago and Northwestern, with frequent suburban trains, is little more than a mile away.

How to ship trunks. Baggage should be checked through to Chicago. Checks should be brought to the Seminary and delivered at once to the caretaker or to the authorized transfer agency. This is the cheapest and best method. Freight should be addressed, "Care of Lutheran Seminary, MAYWOOD, ILLINOIS."

FELLOWSHIPS AND CLERKSHIPS

The funds at present available for use toward the payment of Fellowships and Clerkships are the following:

The **Charles Sidney Passavant Foundation** of \$5,000 established in 1894 by Mrs. Jane R. Passavant as a memorial to her husband.

The **Oliver P. Boord Foundation** of \$1,000, established in 1894 by Mrs. Johanna P. Boord as a memorial to her son. The interest of this sum is yearly to be used to assist a deserving student, (1) who is willing to work in the field of Home Missions, and (2) who does not use tobacco in any form.

The **Henry Jarecki Foundation** of \$10,000, established in 1897 by Mrs. Elizabeth Jarecki as a memorial to her husband.

The **Oscar O. Smith Memorial Fund** of \$1,000, established in 1898 by Mr. and Mrs. C. A. Smith as a memorial to their son.

The **John C. Hager Clerkship** of \$1,000, established in 1916 by a bequest of Mrs. Margaret H. Hager.

The **John W. Rumble Memorial Fund** of \$2,000, established by Mrs. Rumble as a memorial to her husband, the Rev. John W. Rumble, Ph.D.

The **Charles A. Fondersmith Fund** of \$5,000, established by Mrs. Charles A. Fondersmith as a memorial to her husband.

The **Mrs. Emma Barr Fund** of \$200, established by a gift of Mrs. Emma Barr, Lancaster, Pa.

The **Miss Mary Reiber Fund** of \$3,000, established by a bequest of Miss Mary Reiber, Butler, Pa.

The **Mrs. Marie Shambaugh Fund** of \$5,000, established by a bequest of Mrs. Marie Shambaugh, Jewett, Ohio.

The **Mrs. William Meyer Fund** of \$650, established through a gift from Mrs. William Meyer, Chicago, Ill.

The **Miss Martha E. McCulley Fund** of \$2,000, established by a bequest of Miss Martha E. McCulley, Lancaster, Pa.

One other fund, of \$1,200, is on hand, but the income is not available at this time.

THE DEPARTMENTS OF INSTRUCTION

I The Holy Scriptures

The first aim is to bring the student face to face with Jesus Christ, and make Him a living, vivid, present reality in the student's life. The "**English Bible**" courses are the preliminary and basic means to the realization of this end. Here the facts about our Lord as the divine-human Saviour are sought in the inspired Scriptures. These courses are properly listed first in the curriculum, for they are meant to set the key and provide the tone of the whole curriculum. The high hope is that the student shall find his faith in our Lord constantly growing and maturing, as he gains a thorough knowledge of the revealed facts about Him through an intimate and detailed study of God's Word.

Exegetical courses, on the basis of the original languages of the Scriptures, also have an important place in this department. Selected parts of the Scripture are brought under **microscopic** scrutiny, to complement the **telescopic** survey of the whole of it in English Bible courses.

Hebrew is studied, because it helps the interpreter of God's Word to an understanding of the background, the linguistic color and the thought content of the Old Testament. That in turn helps him to sense the genius of the New Testament which is, also, linguistically, deeply in the debt of the Old.

Language study, however, is only a means toward realizing the central aims: to know in detail the essential message and full meaning of the sections studied, and to help the student cultivate genuine affection for a sound approach to Old Testament interpretation.

The study of the New Testament also in its original language inevitably has a Christocentric aim. To this end, the student **intensively** studies selected portions of the gospels and epistles, and is taught a method of exegetical study that will implement his life long concern with the New Testament.

II Christian History

In this department the story of how this living Christ and His Gospel have fared over the centuries is the underlying theme. The formative factors in the Church's past are set forth. Emphasis is laid upon the historic development of doctrine as well as on the missionary, organizational, and social aspects of Christianity. The courses in this field aim to give the student a perspective and sense of balance as he faces the problems confronting the Church today.

III Christian Doctrine

A comprehensive study of the Church's ordered interpretation of the facts of Jesus Christ and of the whole of divine revelation.

Deep are the probings of systemic theology—"the scientific self-consciousness of the Church"—and broad its interests. Whence the human race? Whither bound? And why, and how?

To find the adequate answers to these and kindred questions; to glance at the ancient philosophies which made their impress on the Church in early centuries, and at scholasticism, which darkened religious thought in the middle ages, and at that humanism which in recent years has placed man and his "inner light" on the throne of the universe; to draw upon the rich stores of Biblical knowledge as gathered in the past and treas-

ured in the present; above all, to fill mind and heart with the Truth that lives and gives life—such, in hurried scrutiny, is in the main the task of this department.

IV The Minister and His Work

The purpose of this department is to equip the student to perform the important specific tasks of the Christian ministry. A proper equipment necessarily includes certain fundamental principles and skills in preaching, teaching, evangelism, worship, missions, administration, and pastoral work. But the Seminary's ideal of a well prepared minister is also Christ-centered, being that of a servant who above all else represents his Lord with entire devotion, and carries on his work not only with technical effectiveness but also in the spirit of his Master.

THE COURSES OF INSTRUCTION FOR RESIDENT STUDENTS

I The Holy Scriptures

111. English Bible, I. Three hours a week. First Term. Juniors.

(a) An introduction to Jesus Christ as the living Word and then to the written word and its English versions; (b) A comprehensive survey of the old Testament. Our Lord's power in history, prior to the Incarnation, and the necessity for His coming in the flesh are made indubitably plain as the course traces the religious development of Israel and its leaders.

112. English Bible, II. Three hours a week. Second Term. Juniors.

A study of the synoptic gospels and St. John, and of the earlier chapters of the Acts of the Apostles, for the sake of knowing, in their setting in the Book, the revealed facts of the living Christ at work in His world, first during the days of His flesh, and, following His Resurrection and Ascension in His Holy Church, against the background of Hellenistic, Rome-dominated Jewry, and the Graeco-Roman world.

113. English Bible, III. Three hours a week. Third Term. Juniors.

A study of St. Paul, including content mastery of Acts IX to XXVIII, and of the Pauline Epistles. The student is helped to

know the writings intimately and is brought face to face with the living Christ at work in a great soul of long ago.

211-213. Hebrew, I. (Alternate year course.) Three hours a week. Three Terms. Juniors and Middlers. Given 1942-43.

The fundamentals of Hebrew, for the sake of acquaintance with the old Testament in its original language and appreciation of its forms of expression. A language portal to the Hebrew mind, to usher the student into intellectual and devotional kinship with the genius of the ancient Scriptures.

221. Old Testament Introduction. Three hours a week. First Term. Middlers and Seniors, 1943-44.

An introduction to the old Testament in its divisions of Law, Prophets, and Writings; to the individual books and their basic message, in their historical setting, their foreshadowing of the New Covenant, and their applicability to our day.

222. The Poetry of the Old Testament. Three hours a week. Second Term. Middlers and Seniors, 1943-44.

A study of both of form and content of selected psalms and other old Testament poetry, and of the kindred wisdom literature, with attention to the devotional, homiletical, and evangelical value of their writings to the minister of today. A course in reading and cursory exegesis, with special attention to the messianic psalms.

223. Prophecy in the Old Testament. Three hours a week. Third Term. Middlers and Seniors, 1943-44.

The prophet as an heroic messenger of God, to the Hebrews, and to the people of our day. The social implications of the prophetic writings, study of the messianic messages, in their setting, with attention also to their expository and other homiletical values.

312. A Reading Course in the New Testament. Three hours a week. Second Term. Juniors.

St. John's Gospel; the Acts of the Apostles.

313. New Testament Introduction. Three hours a week. Third Term. Juniors.

The people of our Lord's time. Their language. The documents. The historical setting. The meaning of the Gospel.

321. The Law and the Gospel in St. Paul's Letter to the Galatians. Two hours per week. First Term. Middlers.

A study in soteriology with emphasis upon the role of Jesus Christ as Saviour, and Liberator from the bondage of the Law. Exegetical. Expository. The student is guided into an understanding of the scholarly approach to the study of the New Testament. The method followed here is meant to be typical and illustrative of the kind of exegetical study he will do well to pursue throughout his ministry.

322. The Gospels of the Church Year. Two hours a week. Second Term. Middlers.

Exegesis. Word study. A practical introduction to the proper study of the Scriptures in preparation for expository preaching. An endeavor to inculcate the habit of patient and scholarly study of text and context on the basis of the original language, as the first step in sermon preparation.

323. The Church in St. Paul's Letter to the Ephesians and Collateral Writings. Two hours a week. Third Term. Middlers.

A study in new Testament ecclesiology based on thorough exegesis of Ephesians and other pertinent passages in the new Testament, and illustrative of method to be pursued by the student in approaching similar studies in New Testament theology.

II Christian History

411. The Ancient and Medieval Church, from the Apostolic Age to the height of the medieval papacy (A.D. 33-1215). Three hours a week. First Term. Juniors.

412. The Renaissance and the Reformation, from the Fourth Lateran Council to the close of the Thirty Years' War (1215-1648). Three hours a week. Second Term. Juniors.

413. The Modern Period, from the Peace of Westphalia to the advent of nazism (1648-1933). Three hours a week. Third Term. Juniors.

These courses are intended to give the first-year student a general acquaintance with the field of Christian history. The lectures are supplemented with collateral reading, written reports, biographical presentations in class by the students.

422. The Church in the Americas, I. Three hours a week. Second Term. Middlers and Seniors, 1943-44.

From the planting of the Church in the western hemisphere in the sixteenth and seventeenth centuries to the Great Revival in the early nineteenth.

423. The Church in the Americas, II. Three hours a week. Third Term. Middlers and Seniors, 1943-44.

From the era of general organization in the early nineteenth century to the pan-American consciousness of the present day.

These two courses endeavor to present the rise of Christianity in the western hemisphere. The beginnings and development of the major religious bodies in the United States and Canada are dealt with, together with the expansion of the Church in Central and South America.

Within this broad setting the history of the Lutheran Church receives special attention, due emphasis being laid upon the antecedents of those groups now constituting the United Lutheran Church, the Synodical Conference, and the American Lutheran Conference.

III Christian Doctrine

511. Orientation Course. Two hours a week. First Term. Juniors.

The student is introduced to the Seminary's program and goals and to an appreciation of his environment and duties. He becomes acquainted with the scope of theological study, surveys the whole field, and familiarizes himself with the meaning of theological terms. Mid-term examination in content, etc., Luther's **Small Catechism**.

521. Christian Doctrine, I. Three hours a week. First Term. Seniors.

A course in systematic theology—the doctrine of God, creation, providence, man, and sin.

522. Christian Doctrine, II. Three hours a week. Second Term. Seniors.

The doctrine of Christ, redemption, justification, and salvation.

523. Christian Doctrine, III. Three hours a week. Third Term. Seniors.

A study of the holy Spirit, the means of grace, the Church, and the last things.

The aim in these courses is to lead candidates for the ministry into a full, mature adherence to the Christian teaching as a total view of life. The substance of Christian doctrine is

studied in its derivation from Scripture, and in the light of its confessional, historical, and philosophical expressions. Text and lectures.

531. Ethics, I. Two hours a week. First Term. Middlers.

Christian Ethics as applying to the individual person. The Kingdom of God as the highest good. The problem of sin and the moral personality. How the highest good is mediated through Christ, to the making and maturing of Christian character. The Christian and his daily conduct. Lectures. Discussions.

532. Ethics, II. Two hours a week. Second Term. Middlers.

Continuation of course 531, with emphasis upon Social Ethics. The ethical principle in the family, the state, the Church. Consideration of Social Ethics with respect to a world in flux. The problems of war and peace from the positive Christian viewpoint. Lectures. Discussions. Reports.

534. Symbolics. Three hours a week, with a fourth hour at the pleasure of the instructor. First Term. Middlers and Seniors, 1943-44. (Alternate year course.)

An historical study and interpretation of the Lutheran Confessions, together with an appraisal of the communions and sects constituting the Church universal. Lectures. Collateral reading. Reports on field trips to various denominational and sectarian centers in the Chicago area.

536. Apologetics. Three hours a week. Third Term. Middlers and Seniors.

Alternate year course, given in 1942-43. The grounds of theistic and Christian belief, with a survey of the method and content of the defense of Christian doctrines. The aim is positive—to help the student appreciate the adequacy of the Christian Faith as compared with Humanism, Secularism, etc., and to know the methods for meeting and remedying the problems arising in connection with the present day religious situation.

THE MINISTER AND HIS WORK

611. Psychology for Pastoral Work. Three hours a week. First Term. Juniors.

The aim of this course is to gather in usable form and reinforce, the student's knowledge of normal human beings, so as to prepare him to deal effectively with people in the various educational and pastoral relations. A lecture course, with readings and case studies.

612. Principles of Christian Education. Three hours a week. First Term. Middlers.

This course is meant to give the student a grasp of the aims in view in Christian instruction, the best methods of teaching religion, and the work of enlisting and training leaders. A lecture course, with examination of standards, texts, and courses.

613. The Pastor's Educational Task. Two hours a week. Second Term. Middlers.

An introduction to the work of the minister in administering the church schools, supervising the use of prepared literature, and managing young people's work. Lectures, with study of programs and helps.

621. Publicizing the Gospel. Two hours a week. First Term. Middlers.

Lectures on principles and methods for achieving high grade church publicity. Practical exercises in the make-up and preparation of copy for news stories, paid advertising, pastoral letters, church bulletins, parish papers, hand bills, posters. The ministry of tracts. The place of the telephone in publicizing the church, the radio, church bells, chimes, amplification systems, bulletin boards.

631. Catechetics. Three hours a week. First Term. Seniors.

Instruction in organizing and teaching classes both of children and of adults, using materials and planning lessons in Luther's Small Catechism, and preparing courses for adults. Lectures, studies, and original work by students.

632. Pastoral Theology. Three hours a week. Second Term. Seniors.

This course aims to give the student an understanding of the principles, the attitudes, and the procedures that make for a successful pastoral leadership and a vitally Christian ministry to individuals. Lectures and case studies.

633. Church Administration and Stewardship. Three hours a week. Third Term. Seniors.

Principles and methods of developing the congregation's stewardship life, and practical lectures on church administration, with discussions, exercises, and field visits calculated to qualify the student as an able manager of the business affairs of a parish in all its relationships.

711. Sermon Construction. Two hours a week. First Term. Juniors.

This course aims to help the beginner to establish sound practice in the first essentials of sermon production, how to maintain unity, evaluate the message, plan the strategy, and develop the ideas. Laboratory method with necessary reading. Based on the analysis and study of a large number of sermons and outlines, including those prepared by the class.

722. Preaching from Texts. Two hours a week. Second Term. Middlers.

The course aims, by examples and by practise, to establish sound procedures in the study and handling of texts of Scripture in preaching. It includes also a detailed study of the essentials of good oral expression as compared with writing. The course consists mainly of guided sermon production by the students, with practise, criticism, and personal conferences. The preparation of sermons for special occasions—anniversary, children's services, confirmation, funeral, etc.

723. Expository Preaching. Two hours a week. Third Term. Middlers.

The course gives examples and guidance in the study of passages for exposition, organization, and management for unity and force, and the handling of detailed material in the expository sermon. Demonstrations, reports on study of selected passages, and the complete preparation of sermons.

731. Homiletical Literature. Two hours a week. First Term. Seniors.

This course consists mainly of reading and discussion, not of sermons, but of the extensive literature of preaching, including books in homiletical technique. Assignments, reports, discussions, lectures.

732. Great Preachers, Past and Present, and Their Sermons. Two hours a week. Second Term. Seniors.

An interpretative study of selected master preachers of all ages. The life of each, his methods and his message are evaluated with a view to discovering secrets of pulpit power. Lectures. Discussion. Students make field trips to hear well known preachers of today, and if possible interview them and report.

811. The Task of the Ministrant. Two hours a week. First Term. Juniors.

A preliminary liturgical course, seeking to develop in the student an acquaintance with and love for good worship usages, as well as the ability to conduct the service properly and to read the Scriptures to the edification of the congregation.

812. Liturgical Materials. Two hours a week. Second Term. Juniors.

This course aims to familiarize the student with the ideals of Christian worship and with the rich historical worship materials, services, offices, and prayers, in the conviction that effective use requires a broad acquaintance with the liturgical treasures of the Church. Analyses and explanations, with practise by the students.

813. The Arts in Worship. Two hours a week. Third Term. Juniors.

A study of the Church Year in worship, and how the worship is enriched by music, hymns, the altar with its furnishings, symbolism, architecture, etc. Lectures, demonstrations, and field trips.

821. The Occasional Services. Two hours a week. Second Term. Middlers.

A practical course calculated to make the minister thoroughly at home in planning for and conducting baptisms, confirmations, weddings, funerals, and other ministerial acts, with concern for the canons of culture, good taste, and correct ecclesiastical usage. Lectures. Discussions. Clinical exercises.

931. The Missionary Enterprise. Three hours a week. First Term. Seniors.

Home and foreign missions as an essential part of the work of the Church; and an immediate concern of every pastor; missionary motives; methods at home and abroad; history of missions here and in foreign fields; the missionary work and achievement of the United Lutheran Church of America; present-days problems and opportunities; needs and programs for the post-war world. Lectures. Discussions. Reports.

932. Evangelism. Three hours a week. Second Term. Seniors.

Evangelism in the congregation, in the Church School, and in the organizations of the parish; pastoral leadership; personal visitation, and catechetical evangelism; training lay evangelists; preaching missions; special services. The aim of the course is practical. An attempt is made to show how a congregation can

carry forward a comprehensive program of aggressive evangelism by using its own resources. Lectures. Discussions. Study of actual projects through books and reports, and by contact with those engaged in them. In collaboration with local pastors, clinical experience in seeking to win the unchurched.

933. Social Missions, II. Four hours a week. Third Term. Middlers and Seniors, 1943-44.

A study of the Church's historic contribution in the field of welfare work, and of its present participation in that field. Special emphasis is given to the theological basis of social missioning, as well as to its practical expression in the work of agencies, institutions, and parish groups. Reference is also made to the secular programs of voluntary and governmental agencies with which the pastor may have occasion to deal.

Lectures, collateral reading in sociological works, field trips in the Chicago area, reports and case studies. Visiting lecturers, who are authorities in their field, present various aspects of social welfare work to the class.

REMEDIAL COURSES

Arranged by the faculty for the profit of students who are admitted to the Seminary in view of their Bachelor's degree from an accredited college, and other qualifications, but who failed to include in their undergraduate work, one or both the following courses normally required for admission to the Seminary.

301. Elementary Greek. Three hours a week. First Term. Elective. No credit.

For students who have had no college Greek. Ordinarily, two years of college Greek are required for admission to the Seminary. In extraordinary circumstances, with approval of the faculty, juniors who do not present Greek at entrance may arrange for this course.

801. German. Two hours a week. Second and Third Terms. Elective. No credit.

The Seminary cannot assume responsibility for teaching courses in elementary German, but provides special work in the field of liturgics and homiletics. It aims to develop the reading and preaching ability of students who have at least a fair foundation in the language, in order that they may minister to individuals and groups in the German language.

VOICE

Individual and group instruction in the proper use of the voice. Special attention is given to the correction of minor defects. Emphasis upon clear enunciation, modulation, resonance, tone quality. Recordings are made on a modern recording machine, to help the student criticize his own speaking and discover what improvements he must make. Work in this field is required—hours and extent of it are determined in consultation with the voice instructor.

THE POSTGRADUATE EXTRA-MURAL (EXTENSION) DEPARTMENT

One of the fundamental requisites for success in the gospel ministry is the continuation of faithful, systematic study after leaving the seminary. In view of this fact, our Seminary at the beginning of its history, over fifty years ago, arranged a course of study to be pursued by ministers after graduation. Twenty-four courses are offered under the following divisions:—I. Exegetical Theology, II. Historical Theology, III. Systematic Theology, IV. Practical Theology, V. Philosophy.

This Seminary was never designed as an agency through which scholastic degrees might be acquired. The Seminary does not confer honorary degrees, although it has the right to do so. However, when a student has satisfactorily done the work required for a degree in course, the Seminary will, in merited cases, confer the same. The degrees of Bachelor of Divinity (B. D.) and Master of Theology (S. T. M.) are thus conferred under certain defined conditions.

The candidate for a degree must be a graduate of a standard college or university with the degree of Bachelor of Arts, or an equivalent degree. He must be a graduate of a standard theological seminary and must have a general average of at least eighty-five during his seminary course. For the degree of B. D., he is expected to take with us those courses required in our Seminary curriculum which he has not covered in his theological studies. After successfully completing the required work, he must present a satisfactory thesis of at least eight thousand words for the degree of Bachelor of Divinity, and one of at least ten thousand words which gives a definite evidence of scholarly and independent research, for the degree of Master of Sacred Theology.

For the degree of Master of Sacred Theology, it is necessary to complete satisfactorily eight of the courses under the five groups indicated above. These courses must be selected so that at least one course falls in each of the five divisions. Four courses may be taken from the division in which he is especially interested and one each in the remaining four groups. In this manner, narrowness is avoided.

To complete a course, the prescribed books, or others of equal value, must be conscientiously studied, and evidence of their mastery must be furnished in analyses, digests and criticisms, carefully prepared notebooks and examination-papers, by means of which the Seminary may be able to arrive at a just evaluation of the student's understanding of the subjects. These are not simply reading-courses. They demand careful, conscientious study and research.

Any ordained minister, irrespective of the general body to which he belongs, is invited to enroll in our Extra-Mural Department. If his praiseworthy object is simply to enable him more efficiently to pursue systematic study, he is assured of the same service and consideration as those who are studying to acquire a degree.

Students are requested to arrange for their summer's work before May 15th, and are not to render reports between the middle of May and the middle of September.

Unselfish service and not pecuniary gain has always been the aim of the Seminary in conducting its work. There is a nominal fee of Ten Dollars a year, to help pay postage and other incidentals. The half of this amount is to be paid at the beginning of the scholastic year and the balance at the beginning of the January following. The graduation fee of Ten Dollars is due one week before graduation.

For fuller information relative to this Department, address
Prof. E. F. Krauss, D. D.
Dean of the Extra-Mural Department,
1618 S. Eleventh Ave., Maywood, Illinois.

LIBRARY

About 20,000 volumes constitute the Seminary's library, which is temporarily housed on the entire second floor of the Administration Building. Stack rooms, together with a well-lighted reading room, provide the students with convenient facil-

ities to pursue their studies in course and in research. The cataloging of the books, according to the Library of Congress system, is in progress, and is meeting a hitherto urgent need.

The Seminary desires to take this opportunity to thank all who have given books, or funds for their purchase, during the past year. In several departments of the curriculum there is still need for additional volumes. Moreover, we look to the day when, perhaps through the generosity of some friend, the entire library, together with the priceless and recently acquired Gruber collection, will be housed in a modern, fireproof building. It is hoped that such a building might also provide space for archives and an historical collection of valuable copies in connection with the origin and unique growth of Lutheranism in the Upper Mississippi Valley.

THE GRUBER COLLECTION

The late Dr. L. Franklin Gruber, President of the Seminary from 1926 to 1941, was one of America's distinguished theologians.

Through many years a lover of scholarly lore, he early became interested in ancient manuscripts and original editions of important works published during the century of the Reformation.

His magnificent collection, including among a host of rare items, one of the oldest and best cursives of the New Testament, and copies of the original editions of Erasmus and Luther, is said to be one of the three or four best collections of its kind on this continent. Through the unselfish collaboration of Mrs. Gruber, the Seminary has come into possession of all these almost priceless treasures.

Pending the erection of the new library building we hope for, the collection is housed in one of Chicago's banks, safely kept in its vaults.

By direction of the Seminary Board, one of its members, Dr. R. Neumann, in his own right an authority in this field, is cataloging the many items. When this difficult task is done, the collection will prove of vastly increased value to the Seminary's own program and also to scholars and specialists in other institutions.

ALL-AMERICAN LUTHERAN CONVENTION

Lutheran groups throughout the land seem to be warming with a more fraternal spirit. Perhaps a time of worldwide crisis is once again being used to bring Lutherans in America closer together. At least, President Emanuel Poppen's invitation—issued last autumn—for an all-American Lutheran Convention seems to be striking a responsive note. Even the editors of the Missouri Synod's **Lutheran Witness** have been giving generous space to the proposal, while the **American Lutheran**, an independent organ of the same synod, has been rethinking the problems of unity with courageous candor.

Psychologically, moreover, why should a time of crisis not bring Lutherans in America into more direct fellowship? No other communion is at present experiencing more realistically the pain of broken ties with the brethren in Germany and the Scandinavian lands. "Lutheran World Action" reminds us that we are trying to help bear one another's burdens in the area of overseas missions. But why are we doing this at all? The fellowship of work which we Lutherans in America are experiencing through the National Lutheran Council, plus the many cooperative efforts in the realm of welfare, publication, and so forth, would indeed be impossible without the basic unity which already exists among us. At least formally, if not always in practice, we are already united on the basis of Holy Scripture and the Lutheran Confessions.

It, therefore, seems high time that this period of global suffering should unite brethren in the faith. What seems to be coming home to us, wherever we may be, is a sense of contrition for our own disunity, when the task set before men of Christ—centered faith is awesome and uplifting in its proportions.

An all-American Lutheran Convention would thus be no mere compensation for the Lutheran World Convention, whose activities are necessarily suspended because of the war. Rather, the all-American Convention is to be desired and understood from the deeper motivation of devotion to duty. It is unthinkable that Lutherans, alert to the challenge of the hour, should continue complacently to man their synodical lines when a front of dynamic paganism threatens the very life of the Church. Synodical lines may for some time remain almost like walls; but this does not mean that our activities need be merely intramural. Perhaps we are guilty of the sin of disunity more than we realize; and we may have seen it mostly in Lutherans of another group, without fathoming that we ourselves share the blame.

It was in this spirit of humbly confessing the sins of human frailty that the first "All-American Lutheran Convention" was held. Not that it bore the same name; but it met for the same purpose, and that is significant. There in Columbus, Ohio, from October 1-7, 1856, the first Lutheran Free Conference came together. Fifty-four pastors and 14 laymen, from the Norwegian Synod, the Ohio Synod, the Ministerium of Pennsylvania, the General Synod, and the Missouri Synod! Carl Ferdinand Walther, leading light of the young Missouri Synod, had publicized the suggestion through the columns of *Lehre und Wehre*, in January, 1856. The response appears to have been enthusiastic. In the Minutes of this first Free Conference, its members—representing only themselves—went on record, saying:

"Certainly all who love our Lutheran Zion lament with deep grief the sad disunity from which it suffers here in the United States of America. . . . We recognize at the same time the sacred duty which is ours, as members of this Church, to do everything which God's grace enables us that these breaches in Zion be healed, that the separated be joined, and—if God so will—be gathered into a single Evangelical Lutheran Church of North America."

Prayerfully they confessed, "To this end, we are here gathered, in order—first of all—to bow together before the Lord because of our common guilt, in which we recognize one another as members of our Church, and unitedly beseech His forgiveness." (*Auszug aus den Verhandlungen der freien ev.-luth. Konferenz*. Columbus, Ohio, 1858, p. 5.)

Four of such Free Conferences were held. Besides the one in Columbus, there were meetings in Pittsburgh, Cleveland, and Fort Wayne. The outbreak of the war between the states ended them. It may be significant that the preponderance of those present came to be men from the Missouri Synod. Indirectly, at least, this personal meeting together, and discussing of matters of mutual concern (in this case the Articles of the Unaltered Augsburg Confession), prepared the way for a larger integration of Lutheranism. In 1872 the Synodical Conference came into being, comprising the Missouri Synod and a number of smaller bodies in the Mid-West. Even earlier, and not so much affected by the Conference, the General Council was formed, federating Lutherans, in 1867, from the Atlantic to the Great Plains.

Our Chicago Seminary, whose founding was provided for as early as 1869 by the leaders of the General Council, is in a sense a child of greater Lutheran unity. Its very location, now in the

suburbs of the Hub, is both a reminder of past achievements in the Church's integration, and a hope of future progress in that same direction. Every major Lutheran group—be it United Lutheran, Augustana, Norwegian, American, or Missouri — is well represented in Chicago. From the standpoint of strategic location, if for no other reason, our Seminary faculty and students are favored with an opportunity to examine and to strive for better understanding and stauncher fellowship among Lutherans. Many have been the graduates of this Seminary who are today active in the affairs of virtually every larger Lutheran group. Through the Extra-Mural Department even a number of leaders in the Missouri Synod have earned their higher theological degrees. This Seminary is therefore committed to the ideal of a united Lutheranism serving the people of America and the cause of Christ throughout the world.

In the recent passing of President Lars W. Boe, of St. Olaf College, the Lutheran Church at large has lost a prophet. In 1934 he indicated that "God's moment" had come for Lutherans in America to demonstrate their unity. "The next step," wrote he in the **Lutheran Herald**, "in American Lutheranism is recognition and the application of the principles of pulpit and altar fellowship in accord with the new experiences and conditions. Is there present in the three groups of Lutherans in this country that 'unity of faith' which must always be the basis for fellowship? Based on the official records of the bodies concerned there is."

Some might argue that Lutherans must agree in matters of practice as well as of faith. Here Dr. Boe insists, "There must always be a tolerance as to practice that can never be permitted in relation to principle." Yet, if this sounds too liberal, then a recent editorial in the Missouri Synod's **American Lutheran** (December, 1942) would indicate how far the free spirit of nearly nine years ago can find voice in the conservatism of today. Viewing the "multiplication of confessional statements and growing list of interpretations of interpretations," the writer declares: "Should order be brought out of chaos and should the whole problem of Lutheran unity have the possibility of resting upon a solid foundation of objective Biblical truth free from human emotions, suspicion, bias and animosity, it will be necessary for the further study of present-day problems to return to the proposition that the sacred Scriptures themselves and the historical confessional writings of the Lutheran Church are a sufficient basis for the establishment of a God-pleasing doctrinal unity among the various synods of our land." (p7)

President Poppen, of the American Lutheran Church, will no doubt find many kindred spirits who will respond eagerly to the proposal which his group, in convention assembled, has unanimously endorsed. The suggestions which he has circulated to date seem to be finding favor; while the objectives are sound, namely, to strengthen joint testimony for the pure Gospel, to foster Lutheran unity in the Americas, to promote cooperative efforts in missions, etc., to give mutual aid to Lutheran brethren in times of distress and in encroachments upon religious and civil liberties. (Mimeographed circular.)

Inasmuch as the American Lutheran Church has also issued an official invitation of pulpit and altar fellowship to the "wing" of the Church, the United Lutheran and the Missouri Synod, the cause of unity seems pregnant with new developments. At the same time it appears certain that nothing sensational will break overnight. It remains for the invitation to fellowship to be made effective wherever possible; and for the National Lutheran Council to call together an All-American Conference. Yet neither of these two propositions is unrealistic or naive. For through it all a purpose greater than man can fathom seems at work. The time for divisions is past. God calls us to greater things; His moment is at hand.

—E. T. B.

A LETTER FROM A CHAPLAIN

Major John O. Woods, '31, Chaplain Corps., U. S. A., has been promoted to be Division Chaplain in the United States Army, with 14 chaplains under his wing and many heavy responsibilities. A recent letter from him to President Foelsch is in part reproduced below:

My dear friend:

All day long I see men, I serve with men, I look at them and I hear them from early morning to late at night, preparing, and I mean **preparing**, for battle. Some of these men will never come back home to their dear ones. As truly as I sit here and read and listen to this sound of preparing for battle, I say to myself, it is good that none of us knows the actuality of the future. Surely ours is not to reason why—and perhaps out of all this Hell of War we are made better for eternity, so, maybe we should not pray for an easier life.

There are men listening to God's Word who never went to Church before in their life. All this rot about the men going

to hell in the army is a lot of stuff. They were in it before we ever got them. Our army officers are doing their best to support our chaplains in their work. Frankly, there is more sincere faith in the army than I have found anywhere else—just the faith of the Centurian told again and again.

Today and tomorrow, in every corner of America, we need more Kingdom building, not just church building, if you get what I mean. There are so many who never hear the message of God's Word. . . . Every minister should also be thoroughly acquainted with methods for visual education. Visual education must get into the Church, and the church that gets it into her program is on the beam and on the ball. I am glad that I am a Lutheran. We have a program of institutions of mercy and education which is the other part of the great Commandment. We are doing it. We could do better. Perhaps the State does or does not want to take over the works of Mercy, be that as it may, we know the Gospel of Love. But if we as a Church neglect that, perhaps the State will take it over, too!—or be forced to do so. We must publish, promote, or what you will, our great Program of the Kingdom. Our country has come through a depression and it is going through a war. What can we do as a Church to help this crippled country and world? Let the Church preach the Word in season and out of season . . . and live it, too! . . .

GRADUATES NOW SERVING AS CHAPLAINS WITH THE ARMED FORCES OF THE UNITED STATES NAVY CHAPLAINS

Graduates in Course
Elmer E. Bosserman
David R. Kabele
Orlando Involdstad

Extra-Mural Graduates
Warren L. Wolf

ARMY CHAPLAINS

Graduates in Course
Alden C. Baughman
Robert A. Boettger
J. Walter Bucklin
George H. Cooper
Delmer L. Dyreson
Donald W. Helm
Earl J. Johnson

Extra-Mural Graduates
E. Byran Keisler
William R. Rings
William H. Saas
Norbert Zabel
Edward A. Rein
Otto R. Schawe
Arnold A. Stadius

ARMY CHAPLAINS (Cont'd.)**Graduates in Course**

Marteen D. Kilver
W. Wilbur Klover
Irwin R. Kraemer
Walter E. Lundberg
Alexander Meyer
Walter D. Oberholtzer
Jason W. Oxner
Lightner A. Swan
Gideon C. Wick
John O. Woods
Halbert J. Rasmussen
Aaron E. Christiansen
Clarence E. Jensen
Lars G. C. Pedersen
Jens C. Kjaer

PASTORS' CONVOCATION**Commencement Week, May 2-6, 1943**

The Baccalaureate Service, Sunday, May 2, 3:30 P.M., Seminary Chapel.

Preacher: Dr. M. Reu, Wartburg Seminary, Dubuque, Iowa.

The Seminary Dinner, auspices Alumni Association, Tuesday, May 4, 7 P.M., Seminary Commons.

Commencement, Wednesday, May 5, 8:15 P.M., Seminary Chapel.

Preliminary announcement is also made of the annual Pastors' Convocation to be held during Commencement Week. The Convocation dates are Monday, May 3, to Thursday, May 6, with lectures, conferences, discussions, daily.

Prominent church men and teachers will lecture on topics of contemporary interest. Already scheduled: Dr. Wilhelm Pauck, scholarly Lutheran theologian, of the faculty of Chicago University, with daily lectures on the validity for the present day of the great Reformation doctrines; Prof. E. Theodore Bachmann, of the Seminary's faculty, who will give four lectures on "The Mind of Missouri"; Prof. Walter Flandorf, gifted organist and teacher of music, of Chicago, with two lectures, with organ demonstrations, on musical subjects of concern to the pastor and his congregation; Dr. Edwin Moll, general Secretary

of the United Lutheran Church Board of Foreign Missions who will lecture on "The Present Status and Post War Prospects of Foreign Missions"; Prof. H. Grady Davis, of the Seminary faculty, who will discuss "The Use of the Sacraments," based on Article XIII of the Augsburg Confession. Additional guest lecturers have been invited to have a part in the program. Detailed announcement of the program will appear in the next issue of the **Record**; and earlier, in church papers and synodical bulletins.

Out-of-town pastors will be lodged in the dormitories, to the extent of capacity. Early registration is invited, since only a limited number can be accommodated. Additional lodgings will be available in nearby hotels and rooming houses, at reasonable rates. To cover service costs, in part, a registration fee of \$3.00 will be charged. Meals will be provided by the Seminary Boarding Club, at modest cost.

For fuller information, or to register, write the President, Chicago Lutheran Seminary, Maywood, Illinois.

STUDENTS IN RESIDENCE

Fifty-Second Year, 1942-1943

Seniors

DWIGHT ALLEN FILKINS.....	Chicago, Ill. Carthage College.
VICTOR CARL HACKBARTH.....	Watertown, Wis. Northwestern College, Watertown.
HUGH PATON.....	Hillsboro, Ill. Carthage College.
HENNING BERNHARD PEARSON.....	Cleveland, Ohio Upsala College.
MARTIN LUTHER ALEXANDER SCHILLING.....	New Stanton, Penna. University of Pittsburgh.
ALBERT ARMOND SIMONE.....	Cicero, Ill. Carthage College.
OTTO PAUL SPEHR.....	Hoisington, Kansas University of Kansas.
GEORGE CARL VETTER.....	Pittsburgh, Penna. Thiel College.
WERNER EMIL PAUL WELCHERT.....	Emerson, Neb. Nebraska State Teachers' College.

Middlers

HOWARD LARKIN BREMER.....	Chicago, Ill. Carthage College.
ALBERT THEODORE ERICKSON.....	Elmhurst, Ill. Carthage College.

ROBERT JAMES MARSHALL.....	Burlington, Iowa
Wittenberg College.	
CHRISTIAN MEYER.....	Beardstown, Ill.
Carthage College.	
GEORGE WALTER WOLF.....	Chicago, Ill.
Carthage College.	
WILLIAM DANIEL WEST.....	Centralia, Ill.
Carthage College.	

Juniors

WILLIAM HENRY BAAR.....	Berwyn, Ill.
Carthage College.	
C. CHARLES BACHMANN.....	Milwaukee, Wisc.
Carthage College.	
CLARENCE HENRY KENN.....	Chicago, Ill.
Carthage College.	
OLE LARSEN.....	Chicago, Ill.
Dana College.	
HENRY FREDERICK NEAL.....	Murphysboro, Ill.
Carthage College.	
EDWIN JULIUS OEHLKE.....	Goliad, Texas
Midland College.	
MARCUS FREDERICK OTTERBEIN.....	Chicago, Ill.
Carthage College.	
CHARLES THEODORE POWELL.....	Jonesboro, Ill.
Carthage College.	
ROBERT CLAYTON SCHMIDT.....	Marinette, Wisc.
Carthage College.	
GEORGE WILLIAM SCHUETTE.....	Columbus, Ind.
Wittenberg College.	
ROBBIN WILEY SKYLES.....	Chicago, Ill.
Morgan College.	
WILLIAM HENRY SWARBRICK.....	Nokomis, Ill.
Carthage College.	
ELDRED HERMANN TREDE.....	Steeleville, Ill.
Carthage College.	
ROSS HENRY TROWER.....	St. Louis, Mo.
Carthage College.	

EXTRA-MURAL STUDENTS

ALBRECHT, THEODORE HENRY.....	Lake City, Minn.
A.B., University of Minn., 1940.	
Graduate of Northwestern Coll., Watertown, Wis., 1906.	
Graduate Luth. Theolog. Seminary, Wauwatosa, Wis., 1909.	
Grad. 23. Takes 1, 4, 6, 16.	
BAHUTH, JOHN JOSEPH.....	Springfield, Ill.
A.B., Roman Catholic College, Haifa, Palestine, 1928.	
Lutheran Bible School, Mt. Carmel, Palestine, 1929-1932.	
Graduate Thompson Institute, Jerusalem, 1933.	
Grad. 1, 9. Takes 12, 17, 21.	
BISHOP, KERMIT JAY.....	Adamsville, Ohio
A.B., Wittenberg Coll., 1925	
B.D., Hamma Divinity School, 1928.	
Takes 4.	
BOLDUAN, ARCHIBALD RICHARD.....	Buffalo, N. Y.
Central Technical High School, Toronto Canada.	
Graduate Concordia Seminary, Springfield, Ill., 1940.	
Takes 4.	

- BOSCH, HERBERT ARNOLD**.....Buffalo, N. Y.
 Graduate Wagner College, 1918.
 Graduate Phila. Luth. Theolog. Seminary, 1921.
 B.D., Phila. Luth. Theolog. Sem., 1924.
 Takes 3, 5, 19.
- CONRAD, DOUGLAS ALVIN**.....Halifax, N. S., Canada
 A.B., Dalhousie U., 1931.
 Graduate Phila. Luth. Theolog. Seminary, 1934.
 B.D., Phila. Luth. Theolog. Sem., 1935.
 Takes 20.
 Grad. 4, 12, 19.
- CURRENS, HARVEY JAMES**.....Batesville, Indiana
 A.B., Carthage College, 1924.
 B.D., Chicago Luth. Theolog. Seminary, 1927.
 Takes 4, 14, 19.
- DAVIS, WALTER CLEVELAND**.....Portland, Indiana
 A.B., Wittenberg College, 1939.
 B.D., Chicago Luth. Theolog. Seminary, 1942.
 Takes 1.
- ENGSKOW, BERNHARD JENSEN**.....Indianapolis, Ind.
 B.A., Omaha Municipal University, 1931.
 Chicago Luth. Theolog. Seminary, 1932.
 B.D., Trinity Seminary, Blair, Neb., 1935.
 Takes 1.
- FRENK, ERDMANN WILLIAM**.....Joliet, Ill.
 Concordia College, Milwaukee, Wis., 1916-1919.
 Concordia Seminary, 1919-1921.
 B.D., Chicago Luth. Theolog. Seminary, 1929.
 Ph.D., Webster University of Atlanta, Georgia, 1932.
 Grad. 5, 7a, 7b, 8e, 11.
 Takes 3, 18, 21.
- HERSCH, PAUL THOMAS**.....Brookfield, Ill.
 A.B., Carthage College, 1931.
 B.D., Chicago Luth. Theolog. Seminary, 1934.
 Takes 1, 10, 14.
- KASPEREIT, ARTHUR ERICK**.....Calhan, Colorado
 Tilsit Gymnasium, 1916-1923.
 Graduate Waterloo Seminary, 1936.
 B.D., Wartburg Seminary, 1939.
 Takes 4, 9, 11, 16, 19, 20, 21, 23.
- KJAER, JENS CHRISTIAN**.....Racine, Wis.
 A.B., Midland College, 1931.
 B.D., Western Theolog. Seminary, 1931.
 Kolding Gymnasium, Denmark, 1924-1927.
 Grandview Seminary, Des Moines, Ia., 1927-1929.
 Chicago Luth. Theolog. Seminary, 1929-1930.
 Wartburg College, 1931-1933.
 University of Chicago, 1935-1938.
 Takes 4, 6.
- KRAUSE, ALFRED ARTHUR**.....Marsh, Montana
 Northwestern College, Watertown, Wis.
 Luth. Seminary, Wauwatosa, Wis.
 Northwestern Luth. Seminary.
 Takes 1, 14.
- KUDER, JOHN H. F.**.....Madang, New Guinea Ter.
 Martin Luther Seminary, Buffalo, N. Y.
 Takes 4.
- LITTLE, ARTHUR BERNARD**.....Arnprior, Ontario, Canada
 A.B., Waterloo College, 1935.
 B.D., University of Western Ontario, 1942.
 Grad. 1, 9, 10, 11, 13, 14, 20, 23.

- OLSON, CARL JONASSON.....Foam Lake, Sask., Can.
A.B., Gustavus Adolphus College, 1908.
Graduate Chicago Luth. Theolog. Seminary, 1933.
B.D., Chicago Luth. Theolog. Seminary, 1937.
Takes 1, 4, 6, 11, 12, 13, 19, 21, 24.
- RETTMAN, FARKAS WOLFGANG.....Pittsburgh, Pa.
Ev. Luth. High Gymnasium, Budapest, eight years.
Queen Elizabeth University, Hungary.
B.D., Chicago Luth. Theolog. Seminary, 1940.
Takes 4, 9, 12, 14, 19, 22, 24.
- RHINE, JOHN SAMUEL.....Gurley, Nebraska
A.B., Susquehanna University, 1930.
B.D., Chicago Luth. Theolog. Seminary, 1933.
Takes 12, 13, 20, 21, 23.
- SAARINEN, JOHN FREDERICK.....Brainerd, Minn.
A.B., Concordia College, Moorehead, Minn.
Graduate Suomi College Theological Seminary.
Takes 1, 6, 12, 13, 15, 17, 19, 21.
- SAARISUU, ARVI HENRY.....Rudyard, Mich.
Finnish Lyceum, eight years.
University of Helsinki.
Theolog. Department, University of Helsinki, 1926-1930.
Takes 4, 16.
- SCHERER, HENRY.....Speedway, Indiana
A.B., Midland College, 1925.
B.D., Western Theolog. Seminary, 1928.
Grad. 1, 4, 13, 16, 17, 19, 21.
- SCHMIEDEL, PAUL LUTHER.....Elderton, Pa.
A.B., Thiel College, 1938.
Graduate Phila. Luth. Theolog. Seminary, 1941.
Takes 1, 3, 5, 13, 17.
- SCHNIZLER, PAUL FREDERICK CARL.....Baltimore, Md.
A.B., Capitol University, Columbus, Ohio, 1925.
Graduate Capitol University Seminary, 1928.
Takes 1.
- STADIUS, ARNOLD ARMIO.....Marquette, Mich.
Suomi Junior College, 1931-1933.
Suomi Theolog. Seminary, 1933-1935.
A.B., St. Olaf College, 1936.
Graduate Helsinki University, 1939.
B.D., Chicago Luth. Theolog. Seminary, 1940.
Takes 5.
- STRAND, HALVDAN ARNHOLT.....Valbrand, Sask., Can.
High School, Norway.
Toronto Bible College, 1935-1938.
Takes 1, 19.
- TRANBERG, CHRISTIAN PETER.....Vandalia, Ill.
A.B., Carthage College, 1910.
Graduate Chicago Luth. Theolog. Seminary, 1913.
B.D., Chicago Luth. Theolog. Seminary, 1929.
Phila. Luth. Theolog. Seminary, 1914-1915.
Hartford Theolog. Seminary, 1924.
Hamma Divinity School, 1929.
Takes 5, 6, 7, 10, 11, 12, 17, 23.
- WAGNER, EDWARD LAWRENCE.....Fort Custer, Mich.
A.B., University of Nebraska, 1935.
B.D., Chicago Luth. Theolog. Seminary, 1938.
Takes 1, 4, 19.
- WELCHERT, HUGO HENRY FRED.....Hooper, Neb.
A.B., University of Nebraska, 1935.
B.D., Chicago Luth. Theolog. Seminary, 1938.
Takes 1, 4, 19.

- WICK, WALTER MAXWELL.....Middlebury, Indiana
 A.B., University of Nebraska, 1934.
 B.D., Chicago Luth. Theolog. Seminary, 1937.
 Takes 6, 20.
- ZABEL, NORBERT CARL.....San Antonio, Texas
 St. John's College, Winfield, Kansas, 1932-1934.
 Concordia Theolog. Seminary, St. Louis, Mo., 1934-1938.
 Takes 1, 11, 13, 20.
- ZULAUF, MARTIN J.....Saskatoon, Sask., Canada
 A.B., University of Saskatoon, 1939.
 B.D., Lutheran Seminary, Saskatoon, 1941.
 Takes 4, 7, 12, 17, 18, 21, 22, 24.

SUMMARY OF STUDENTS

Seniors	9
Middlers	6
Juniors	14
Total Resident Students.....	29
Total Extension Students.....	32
Grand Total	61

INVESTMENT OPPORTUNITY

How graciously God has led our Seminary through the years! How generously its needs have been provided for! We thank Him for the host of friends whose gifts, freely given, have made possible the Seminary's work.

Much remains to be done. Adequate support from the Church which the Seminary serves is of first importance. Synodical budgets are making increasing provision for maintenance needs, but contributions from individuals for current expenses must still be looked to, to supply what is lacking.

Beyond these, we need generous gifts for the endowment fund. And additional buildings are needed—an adequate library, a beautiful chapel—what an opportunity for investments where “thieves do not break through and steal!”

For fuller information write

President Charles B. Foelsch
Chicago Lutheran Seminary,
Maywood, Illinois

FORM OF BEQUEST

I hereby give and bequeath to “The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois,” the

sum of _____ (or that certain parcel and tract of land, etc.) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

CHANGE OF ADDRESS

It is important that any change of address on the part of those to whom the Seminary Record is mailed be promptly reported to LUTHERAN SEMINARY RECORD, Maywood, Illinois.

The Chicago Lutheran Theological Seminary Record

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Convocation Number

APRIL, 1943

VOL. XLVIII, No. 2

The future of the Church will,
under God, be determined
by our Theological Seminaries.



The Chicago Lutheran Seminary Press
Maywood, Illinois

CHICAGO LUTHERAN THEOLOGICAL SEMINARY

Maywood, Illinois

cordially invites its friends to attend the events of

COMMENCEMENT WEEK, MAY 2-6, 1943

The **BACCALAUREATE SERVICE**, Sunday, May 2, 3:30 P.M., Seminary Chapel. Preacher, The REV. DR. G. E. SWOYER, '17, Pastor, First Church, Mansfield, Ohio.

The **PASTORS' CONVOCATION**, May 3 to 6 — DAILY PROGRAM (see fuller announcement on another page).

The **SEMINARY DINNER**, auspices Alumni Association, Tuesday, May 4, 7 P.M., Seminary Commons. Speaker, DR. CHARLES B. FOELSCH.

The **COMMENCEMENT SERVICE**, Wednesday, May 5, at 8:15 P.M., Seminary Chapel. Commencement address, The REV. DR. PAUL H. KRAUSS, '15, Pastor Trinity Church, Fort Wayne, Indiana.

CALENDAR, 1943-1944

Opening Service.....Tuesday, September 7, 1943, 10:30 a.m.

First Term.....Wednesday, September 8 to November 27, 1943

Second Term.....Monday, November 29 to February 19, 1944

Christmas Recess.....Tuesday, December 21, 1943, to January 2, 1944

Seminary Work Resumed.....Monday, January 3, 1944, 8:00 a.m.

Third Term.....Monday, February 21 to May 10, 1944

Senior and Graduate Theses due at Noon;

Middlers present their Thesis Topics.....Saturday, April 1, 1944

Baccalaureate Service.....Sunday, May 7, 1944, 3:30 p.m.

Alumni Meeting and Dinner.....Tuesday, May 9, 1944, 7:00 p.m.

Commencement—The Commons....Wednesday, May 10, 1944, 8:00 p.m.

The **RECORD'S** 1943 *Catalog number* appeared in January. It gives full information concerning the Seminary's program, admission requirements, departments of instruction, and courses offered, in residence and in the graduate Extra-Mural department. Copies of the catalog number will be mailed on request. Please address The Chicago Lutheran Theological Seminary, Maywood, Illinois.

THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. XLVIII

MAYWOOD, ILLINOIS, APRIL, 1943

No. 2

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,
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The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October.

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Address: The Chicago Lutheran Theological Seminary, Eleventh Ave. and Van Buren St., Maywood, Ill.

HONORARY EDITOR

The Rev. Claudius E. Jensen, President, The Michigan Synod.

THE PASTOR IN A TIME LIKE THIS

What can the pastor do in a time such as this? His primary business is unchanged, to reconcile man to God, to proclaim sin, and grace, and salvation. But, as an issue of the whole counsel of God, to interpret God's purpose for mankind in terms of a world living in cooperation and brotherhood. Let him preach:

1. Sin, its nature and damnableness.
2. The meaning of suffering, pain and war.
3. The power of Love, eternally suffering, redeeming with a Cross. Warn against hate.
4. The coming of the Kingdom.

What is that Kingdom? Only spiritual and personal? Perhaps. Perhaps there shall be no possibility of a good society of peoples. Perhaps all we will see is an ever-increasing breakdown of human relations and the destruction of this present world, with Christ to come in catastrophic judgment, soon or late. But whether or not, is there any doubt that the courageous Christian thing will be to work—work for these visions even though they may not be realized—for at least we shall then have a glow in our hearts and a worthwhile dream with which to lighten the otherwise dreary spaces of our earthly journey?

—From lecture of DR. PAUL H. KRAUSS, '15—

Pastors' Convocation 1942.

PASTOR'S CONVOCATION PROGRAM**May 3 to 6, 1943**

- 10:00 A.M. DAILY DEVOTIONS, "The Gospel in Colossians"
Monday — The REV. OTTO H. GROTH; Tuesday — The
REV. A. W. ANDERSEN; Wednesday — The REV. C. O.
BENGSTON, D.D.; Thursday — The REV. A. GORDON
NASBY.
- 10:30 A.M. DAILY LECTURE.....by DR. WILHELM PAUCK,
"The Validity of the Teaching of the Reformers for Our
Day."
- 11:30 A.M. MONDAY AND TUESDAY: DR. EDWIN MOLL —
"Foreign Missions — Now, and After the War;" WED-
NESDAY: DR. H. GRADY DAVIS — "The Use of the
Sacraments."
- 12:30 P.M. LUNCH — Seminary Commons.
- 1:30 P.M. MONDAY, TUESDAY, WEDNESDAY: PROF. E. THEO.
BACHMANN — "The Mind of Missouri," (Concluding lec-
ture Thursday, 11:30 A.M.)
- 2:30 P.M. MONDAY AND TUESDAY: PROF. WALTER FLANDORF
— "Our Musical Heritage in the Lutheran Church;"
WEDNESDAY: "Tour" to Oriental Institute, Rocke-
feller Memorial Chapel, etc., concluding with supper
downtown; return to Seminary for 8 P.M. Commence-
ment Service.

EVENING EVENTS

MONDAY, 8:00 P.M., Seminary Chapel. Lecture, with sound film,
"The Mind and Mood of India." DR. EDWIN MOLL. Discussion
period to follow.

TUESDAY, 7:30 P.M., Seminary Commons. Annual Seminary Dinner
to which pastors and lay friends are invited. Speaker, Presi-
dent CHARLES B. FOELSCH.

WEDNESDAY, 8:15 P. M., Seminary Chapel. The Commencement
Service. DR. PAUL H. KRAUSS, Vice-President of the Seminary's
Board of Directors, will deliver the address.

To help defray costs, all who attend the Convocation Lectures will
pay a registration fee of \$3.00 for the period, or \$1.00 for single day
or less.

Meals will be served by the Seminary Boarding Club at modest rates. To extent of space available, lodging may be had in dormitories — Service charge 75c one night — \$1.50 for period.

Please make reservation at once — a postal card addressed to the Seminary will do! It will indeed be most helpful, if we have the names *in advance* of those who plan to attend. Plan to be present, if possible for the full four-day period. Indicate also your desire to attend Tuesday evening's Seminary Dinner (\$1.00 per plate). Registration fee need not be remitted with reservation, but may be paid at the Seminary, on arrival for the Convocation.

The REV. L. YARGER SEIBERT, '30, will act as registrar and will be in charge of reservations for the Seminary Dinner, auspices of the Alumni Association. The officers of the Alumni Association collaborated with the Faculty in the arrangements for the Convocation and for all other events of Seminary Week. In addition to treasurer Seibert, they are the REV. L. O. COOPERRIDER, '20, President, and the REV. MIL-LARD H. STILES, '34, Secretary.

PROFESSOR PAUCK'S LECTURES

"The Validity of the Teaching of the Reformers for Our Day"

MONDAY — The Mind of the Twentieth Century and the Spirit of the Reformation

TUESDAY — The God of the Reformers and Modern Religion

WEDNESDAY — Justification by Faith and Modern Doubt

THURSDAY — The Communion of Believers and Modern Society.

WILHELM PAUCK

Dr. Wilhelm Pauck is a Lutheran scholar of brilliant standing in the field of historical theology. A native of Westphalia, Germany, he studied at the University of Gottingen and Berlin University, where he graduated in 1925 LIC. THEOL. He was German exchange student at the Chicago Theological Seminary, 1925-26. He received the degree of Doctor of Theology from the University of Giessen in 1933.

His professional career at the Chicago Theological Seminary began in 1926 when he became instructor in Church History; in 1927 he was made assistant professor of Church History; in 1931 professor of Church History and Historical Theology. Since 1939 he has been professor of Historical Theology in the University of Chicago.

His writings include: *Das Reich Gottes auf Erden*. Berlin, 1928; *Karl Barth, Prophet of a Higher Christianity*. Harpers, 1931; *The Church Against the World*. Willett and Clark, 1935; co-author of: *Environmental Factors in Christian History*. Chicago, 1939; and *Religion and the Present Crisis*. Chicago, 1942. Articles from his pen have appeared in the *Journal of Religion*, *Religion in Life*, *Church History*, *The Christian Century*, and other periodicals.

As a lecturer Dr. Pauck is much in demand, here in our own country and abroad. Several years ago he lectured in 80 colleges under the auspices of the Y.M.C.A.; he has been a frequent speaker at Student Conferences in the United States and Canada; he was president of the American Society of Church History in 1936, and a lecturer at the International Theological Seminary in Geneva, Switzerland, in the summer of 1938.

PROFESSOR BACHMANN'S LECTURES

"The Mind of Missouri"

Professor Bachmann's four lectures on "The Mind of Missouri" may be characterized as an experiment in intellectual history. They are an endeavor to show how the thought patterns and church life of the Missouri Synod have developed, and to indicate what appears to be their significance in the general setting of so-called Missourianism.

This treatment will be presented as follows:

Monday — I. THE BACKGROUND: The conservative reaction against the prevailing religious situation in early 19th century Germany;

Tuesday — II. THE CHURCH: The rise of a new church organization in America professing to relive the faith of the Lutheran Reformation;

Wednesday — III. THE SCHOOL: An educational agency employing many skills in its determination to implant and guarantee adherence to Lutheran orthodoxy in the rising generations;

Thursday — IV. THE DYNAMICS OF GROWTH: A growing body of believers, fed by immigration and toughened by controversy, which spread over the land and contributed its share to the building of a new nation.

ERNEST THEODORE BACHMANN

Prof. Bachmann is a member of the Seminary's faculty, since 1942 District Synod of Ohio Assistant Professor of Historical Theology. He

received his A.B. at Haverford College, his A.M. at Harvard University, and his B.D. and S.T.M. at the Lutheran Theological Seminary, Mt. Airy, Philadelphia. Graduate work abroad followed, at the Universities of Tuebingen and Erlangen. Ordained to the ministry by the Lutheran Ministerium of Pennsylvania, he served parishes in Pennsylvania and Delaware. His recent book, "*They Called Him Father*," is a discriminating biography of the Rev. Christian Frederick Heyer, pioneer American Lutheran missionary to India, whose centennial was widely celebrated in 1942.

PROFESSOR FLANDORF'S LECTURES

Monday

The Pastor, the Organist, and the Choir:

In the established church in European countries — The endowed church in America — The unendowed parish church with its committees — Competition with theaters and efforts of other denominations — Music fads — The church building as the house of God — Essential training for clergy and organist in church music — The planning of the worship service by pastor and organist — Other religious services and meetings — A "cathedral" for the denomination in the city — The pastor as moderator and spiritual advisor to the choir — Functions of the organist and choirmaster — The duties of the various choirs — Who pays the bills.

Tuesday

Our Musical Heritage in the Lutheran Church:

Church music as Martin Luther found it — What he preserved — What he added — Development to Johann Sebastian Bach — From Bach to Mendelssohn — The last hundred years in Europe — What is a church organ? — The liturgy of the Lutheran Church — Organ, Anthem, Song, and Hymn Literature in their relationships to: a. Morning Worship, b. Evening Service, 3. Other religious gatherings.

WALTER FLANDORF

Walter Flandorf began his musical education at an early age in his native city, Berlin, Germany. Attending the Graues Kloster, one of the oldest Gymnasiums in Germany, his musical talent was immediately recognized. Quickly chosen for membership in the famed "First Singing Class" of the school, he learned the scores of most of the

major classical choral works, and had a part in singing them on the hiking-concert tours of the choir in many parts of Germany. Later he became alto soloist at two of Berlin's renowned downtown churches, the Nicolai Kirche, and the Marien Kirche. Able Theodor Krause and Ernest Maschek were his teachers of voice.

Later he turned his attention to the study of piano. In the spring of 1914 he came to the United States to continue his studies at the Ithaca (New York) College of Music. He taught at the Toledo Conservatory of Music, made a whole year's concert tour through the United States, spent seven years in Indianapolis, Indiana, as assistant conductor at the Circle theater with such conductors as Ernst Schmidt of Boston Symphony renown, and Modest Altschuler of the Russian Symphony and as organist and choirmaster of Christ Episcopal church.

Since 1927, with Chicago as his headquarters, he has played organ recitals in many cities, and in radio work, was recently on the staff of WGN. The San Diego-Pacific exposition awarded him its gold medal for musical excellence.

In the Chicago area Mr. Flandorf has served as organist at Peoples church, Central church, Winnetka Congregational church, and as teacher of choral work on the faculty of Mundelein College. He is now conductor of the White-Robed Choir of Zion, Illinois, sub-dean of the American Guild of Organists, contributor to music journals, and a composer of growing note.

SECRETARY MOLL'S LECTURES

"Foreign Missions — Now, and After the War"

Dr. Moll's endeavor will be to show the critical opportunities and problems of the Church's foreign mission enterprise. His discussion will be in two parts, on Monday and Tuesday, and will be supplemented by the presentation, on Monday evening, of "The Mind and Mood of India Today," a new sound film, with comments by Dr. Moll, and question period to follow.

EDWIN MOLL

The Reverend Edwin Moll, D.D., is the General Secretary of the Board of Foreign Missions of the United Lutheran Church. His task is the cultivation of the Church in the promotion of interest in foreign missions.

Dr. Moll is a forceful speaker with an intensely interesting background. He was born in Australia. His mother still lives in Australia.

The schools Dr. Moll attended include: St. Peter's, Australia (Dec. 1911), University of Melbourne, Australia; Concordia Seminary, St. Louis, Missouri, from which he was graduated in June, 1941. He was ordained by the Missouri Synod. He served the following pastorates: Oshkosh, Wisconsin (Missouri Synod), from 1919 to 1926; First Lutheran Church, Oakland, California (United Lutheran), 1926-1929; Luther Memorial Church, Chicago, Illinois, 1929-1937; Luther Memorial Church, Madison, Wisconsin, 1937-1939.

Dr. Moll was a member of the Australian Imperial forces in the World War from 1914-1919, with the rank of major, and spent almost all of that time in the Near East—Gallipoli, Egypt, Palestine, Syria.

He received his academic degree of M.A. from a British university and his honorary degree of D.D. from Carthage College in 1935.

During 1940 Dr. Moll visited our mission field in India and on his return early in 1941, he began his active service as General Secretary of the Board of Foreign Missions. He has painstakingly kept in touch with developments in the foreign fields, and brilliantly presents their problems and possibilities. Vivid dramatic power in speech, coupled with the resourcefulness of a keen mind, make him a speaker in great demand in every area of the Church.

PROFESSOR DAVIS' LECTURE

"The Use of the Sacraments"

Here we have a study of Article XIII of the Augsburg Confession, recently given by Dr. Davis on the Holman Foundation at The Gettysburg (Pa.) Theological Seminary. Enthusiastically received, and highly praised by discriminating critics, who heard the lecture there, it seems fitting that this lecture should have a place on our 1943 Convocation program.

HENRY GRADY DAVIS

Dr. Davis is a member of our faculty — since 1937 the Northwest Synod Professor of Practical Theology. His college is Roanoke, where he received his A.B.; his seminary is Mt. Airy, Philadelphia; Wittenberg college honored him with the degree of Doctor of Divinity; he did graduate work at the University of Tennessee.

For a number of years Dr. Davis served as president of Weidner Institute, Mulberry, Indiana. His pastoral service was in parishes in New Jersey, Tennessee, and Indiana, from 1916 to 1937.

OFFICIAL CALL TO ALUMNI MEETING

The annual meeting of the Seminary Alumni Association will be held on Tuesday, May 4, at 4 P.M., as one of the events of Commencement Week. In addition to the routine reports, and the induction of the graduating class, two matters of vital importance will be presented for discussion: 1) the matter of a post graduate course for Pastors to be given in residence by the Seminary; 2) the need for a systematic effort in presenting the call of the ministry to the youth of the church.

All graduates of the Seminary, as well as clerical members of supporting synods are welcome to the meeting, and to membership in the Alumni Association. The Alumni Association will sponsor the Seminary Dinner following the business session.

L. O. COOPERRIDER, President,

L. Y. SEIBERT, Secretary-Treasurer.



MEMBERS OF THE 1943 GRADUATING CLASS

DWIGHT ALLEN FILKINS.....	Chicago, Ill. Carthage College.
VICTOR CARL HACKBARTH.....	Watertown, Wis. Northwestern College, Watertown.
HUGH PATON.....	Hillsboro, Ill. Carthage College.
HENNING BERNHARD PEARSON.....	Cleveland, Ohio Upsala College.
MARTIN LUTHER ALEXANDER SCHILLING.....	New Stanton, Penna. University of Pittsburgh.
ALBERT ARMOND SIMONE.....	Cicero, Ill. Carthage College.
OTTO PAUL SPEHR.....	Hoisington, Kansas University of Kansas.
GEORGE CARL VETTER.....	Pittsburgh, Penna. Thiel College.
WERNER EMIL PAUL WELCHERT.....	Emerson, Neb. Nebraska State Teachers' College.

FLAGS IN THE CHURCH

H. Grady Davis

There are so many confusing considerations involved in the display of the American and Christian flags in our churches, that it seems certain the only satisfactory solution is either not to use them at all, or certainly to keep all flags out of the chancel. Some reasons follow:

1. It is difficult to introduce any flag into a well-appointed chancel without creating a note that does not blend with the mood of highest worship.

2. The so-called "Christian Flag" has no historical or churchly standing. Its omission is no real lack. Its presence is no significant contribution.

3. There is now a Public Law, passed by Congress in June, 1942, and amended on December 22, 1942, governing the display of the American Flag. It gives the nation's flag the place of greatest honor in all situations and over all others including the Christian flag. If it is displayed, is must have that place of honor. To refuse it would raise the sensible question why we bring the nation's flag into the church at all if we are not willing to give it the customary honor. It is not necessary to display it in church. To leave all flags out is no disrespect, and would be far better than to misuse them.

4. The Law is clear and consistent enough in all situations it defines. But it treats all churches with chancels as equivalent to auditoriums with platforms. The chancel of a liturgically correct church does not present the same situation as a platform with speaker's desk. As will be seen below, a proper chancel is the opposite of a platform, and raises the question of what is the place of honor there, in the spirit and intent of the Law. Here are its provisions that affect the church situation:

In Procession with Christian or Other Flag or Flags

Public Law 829 — 77th Congress, Section 3: "That the flag, when carried in procession with another flag or flags, should be either on the marching right; that is, the flag's own right, or, if there is a line of other flags, in front of the center of that line." This position must therefore be observed in bringing the flags into the church, wherever they are to be placed later. And if one flag must cross in front of the other, the nation's flag should be the one to cross in front.

Standing in Church on Staffs

For flags standing in the nave on the congregation's level, Section 3, k (latter part) directs: "When the flag is displayed from a staff in a church or public auditorium elsewhere than in the chancel or on the platform it shall be placed in the position of honor at the right of the congregation or audience as they face the chancel or platform. Any other flag so displayed should be placed on the left of the congregation or audience as they face the chancel or platform."

This direction is clear and should offer no difficulty. In the light of all other rules, however, it is well to notice why this is the position of honor in this situation. It is because the flags are thought of as leading the people and consequently facing forward with the people. If this arrangement is used, the flags should be kept closer to the people than to the platform so as to sustain the suggestion.

Standing on Rostrum or Platform

Section 3, k (first part) is as follows: "When used on a speaker's platform, the flag, if displayed flat, should be displayed above and behind the speaker. When displayed from a staff in a church or public auditorium, if it is displayed in the chancel of a church, or on the speaker's platform in a public auditorium, the flag (nation's) should occupy the position of honor and be placed at the clergyman's or speaker's right as he faces the congregation or audience. Any other flag so displayed (Christian) in the chancel or on the platform should be placed at the clergyman's or speaker's left as he faces the congregation or audience."

The reasons for this rule should also be understood. It is not the speaker's right hand that makes this the place of honor. It is that the flags are thought of as living things which in this situation face the people, and this position is the flag's own right, as the Law is careful to reiterate at several points. On a platform the nation's flag should be on the people's left, not because it is their left or the speaker's right, but because it is the right of the living line of flags as it faces the people. This rule must hold for any auditorium or non-liturgical church whose center of interest is the speaker's desk at the front of the platform, where the function of all people on the platform is performed facing the people, and where the platform itself and all that is on it faces the people.

But it is clear that the whole situation is different in a liturgical church whose center of interest is not the pulpit or lectern, but is the altar. Here the different levels can properly have nothing to do with

it, because the chancel does not face the people. The whole church with all that is in it and the chancel with all that is in it, including its steps and its open spaces, everything even on each side of the altar, is planned to focus the attention on the altar. The whole church, including the chancel, faces in the direction the people face, towards the altar. Here the direction in which the minister faces cannot be the determining factor, for his functions are divided between the two directions, and many of his most solemn acts are performed facing the altar. Consistency in point of view here would seem to call for the nation's flag to be at the right facing the altar, whether in the chancel or in the nave. This would be the place of honor where everything faces the altar.

Nevertheless, the official direction is as it is, and it raises a well-nigh insoluble problem in the church which cultivates a liturgical feeling. Such a church differs radically from an auditorium in the above important particular. Still other questions are involved. Some rise from the distinction between the Epistle and the Gospel side of the chancel, the Gospel side being the worshipper's left. Others rise from the fact that the Christian loyalty, while including and requiring good citizenship, is a loyalty that transcends all nationalism and is in competition with none. A completely satisfying solution is thus not possible while the Law stands as it is.

In view of all this, where the use of two flags seems so important that they are going to be used, the best solution is to keep them out of the chancel. In such case, for a liturgical church, the least confusing or disturbing place of all is at the ends and a step or two in front of the front pews, the nation's flag at the extreme right of all the people, close to the south or right wall, and the Christian flag in the same position at the people's left. This puts the national flag on the Epistle side and the Christian flag on the Gospel side, and conforms to all principles, both the letter and the spirit of the Law. Any other position is likely to raise either the conventional or the liturgical question.

If the church has a narthex, a still better place for the two flags is in the narthex, outside the "auditorium" proper, on both sides of the door or doors leading into the nave or "auditorium." In this situation, the nation's flag will be on the flag's own right, the people's left, as they enter the church.

CAMPUS LIFE **Social Affairs**

Although seminarians spend a good share of their lives delving into abstruse doctrinal truth, they are not losing sight of the truth of

simple axioms such as this one: "All work and no play makes Jack a dull boy all day." So with that in mind, they have engaged in social, athletic, and other affairs to keep balanced with enough fellowship and fun.

In the course of the year the boys staged two first rate parties. The boarding club dining hall was cleared of its tables and made the scene of the same. The guests on the first occasion were the nurses of the Lutheran Deaconess Hospital. The favored daughters on the second occasion were the nurses of the Augustana Lutheran Hospital. With all the games, the comedy skits performed by the boys, the refreshments, the singing—and the nurses—those were two very enjoyable nights. Both visiting groups have promised to entertain us as soon as the Lenten Season is past.

A few days before the Christmas vacation began, the faculty and students were the guests of Dr. and Mrs. Foelsch at their home for a Christmas dinner. It was a sumptuous meal, with turkey and all the trimmings, one which will be long remembered during these subsequent days of food rationing. The fellowship that followed, beginning with moron jokes and ending with the singing of Christmas songs and hymns, and, at the very conclusion, devotions led by Dr. Foelsch, was really a happy experience.

On other occasions we have been the guests of other members of the faculty in their homes. All such evenings were very much enjoyed and appreciated by the students.

A month or so ago a new feature was introduced into the regular order of the day, which added considerably to the fellowship of students and faculty. With breakfast here at 6:45 A.M. and nothing more to eat until the midday meal at 12:30 noon, the interval between seemed a mighty long time. So at the suggestion of Dr. Foelsch, classes were begun a little earlier—the first one at 7:50 A.M.—so that we might have a twenty-five minute recess at mid-morning, during which time we have been getting together in an upper room of the administration building for coffee and rolls—and friendly talk! A two-fold purpose is served: (1) it keeps us alive until dinner time, and (2) it provides a splendid occasion for fellowship.

Athletics

Though college athletics are over for us, we are still athletically inclined. We have a basketball squad which is entered in the men's league of the Maywood Community Basketball Tournament. Last year we came out in first place—champions! We make no mention of this year's results, except to say that we have had a lot of fun playing.

Ping-pong provides a frequent diversion from studies. Last fall a tournament of the same was played, all the fellows participating. Occasionally there is a football or softball match between the two dormitories. The latest thing on foot is to put the tennis court in shape!

Music

A large percentage of the student body is decidedly musically inclined — good singing voices are not rare among us. Thus it was quite natural that we should solicit the willing and enthusiastic help of Dr. Davis in whipping into shape a seminary chorus. Under the competent direction of Dr. Davis the sixteen or so choristers have done fine work, much to their own satisfaction as well as to the enjoyment of those who have heard them sing. High occasions on the choir's schedule included the installation service of the seminary faculty, and the beautiful wedding of one of the students, Mr. Bob Marshall. At this wedding the choir sang the Gregorian setting of the Communion Service.

A Seminar

At the instigation of some of the students a seminar hour was arranged for those who are particularly interested in the writings of Luther and in finding their application for us today. All students are invited to attend the weekly meetings. Particular study has been devoted to Luther's Preface to the Epistle to the Romans. Professor Bachmann has been of much help to us in the time and direction he has given to our study.

Contacts

Wonderfully helpful in widening our contacts and vision are the many guests who come to our campus to speak at chapel services and other times, or to do special work among the students. Some are laymen, some are pastors, and some are church officials. They come from other denominations as well as our own. Added to these contacts are those made by a number of students who have attended inter-seminary meetings and other young people's meetings.

Open House April 18

On Sunday evening, April 18, the student body is having OPEN HOUSE to all friends who wish to visit the seminary. From seven

to eight o'clock the dormitories will be open to all visitors and at eight o'clock a Vesper Service will be held in the chapel, followed by an excellent religious movie entitled, "The Man at the Gate." This is an invitation. It is hoped that you will respond to it, and that pastors will make generous announcement of this important event, urging their members to attend. And pastor, you lead your delegation, won't you?

WILLIAM H. SWABRBICK — '45.

Clinical Work

For the past several months the members of the Junior Class have been engaged in clinical work in a number of Lutheran churches in the Chicago area. In this work, arranged for by the Faculty, the students are under the direct guidance and supervision of the local pastor. Among the various activities in which the students are engaged are the following: reading of the liturgy, teaching in Sunday School, supervising Luther Leagues, and home and hospital visiting. This work has proved to be extremely interesting and of great value to the students.

Following is a list of those Juniors who have such assignments, together with the name of the congregation in each case:

William H. Baar.....	Unity, Chicago
C. Charles Bachmann.....	Emmanuel, Maywood
Clarence H. Kenn.....	Redeemer, Chicago
Henry F. Neal.....	St. Paul's, Evanston
Edwin J. Oehlke.....	St. John's, Maywood
Marcus F. Otterbein.....	North Austin, Chicago
Charles T. Powell.....	St. John's Maywood
Robert C. Schmidt.....	St. John's Maywood
George W. Schuette.....	Berwyn United, Berwyn
Robbin W. Skyles.....	Holy Communion, Chicago
William H. Swarbrick.....	Holy Trinity, Chicago
Eldred H. Trede.....	Peace, Chicago
Ross W. Trower.....	Wicker Park, Chicago

HENRY F. NEAL — '45

Our Music Trip to North Austin Church

It was a thrilling and an interesting experience for our student group. We learned about the mechanics of organ construction, and we heard a fine artist and musician, our genial host of the evening, North Austin's able organist, Philip McDermott, explore for us the beauties and mysteries of church music.

Besides learning what makes an organ "tick" (you'd be surprised!) we learned why directors get gray hair quickly. Mr. McDermott gave us the layman's viewpoint. It was adequately expressed. Everything has its bright and its dark side, as we learned that night, including the choir, which used to be and in many cases still is the "war department" of the church, to quote an old saw. Mr. McDermott made some very interesting statements, the substance of which I quote here:

The task of the choir is singing the Gospel into the hearts of people and at the same time keeping the music up to an acceptable standard. We have a beautiful and traditional liturgy which ought to be a primary concern of the choir. In the singing of hymns and anthems there is a certain "style" appropriate to the time and place. Some people never seem to remember that they are singing in a church! The musical program must harmonize with the setting and the central thought of the day. That is a meaningful test, whether our hymns and anthems "fit in" with the rest of the service, particularly the liturgy—in a way conducive to true worship.

Mr. McDermott spoke feelingly in favor of making use of many of the beautiful hymns in our Common Service Book that many congregations completely neglect.

The second part of the lecture, with illustrations, was devoted to the pure mechanics of producing sound on the organ, and the "how" and "why" of its construction. We learned that there are two main types of "stops" on an organ—flues and reeds. The flues include: diapasons (combinations of tones), flutes (orchestral tones), strings, and gemshorn (combination of flute and strings). The gemshorn's tones are brightest and have the most overtones. The reeds are brass tips which set the columns of air in motion. There are two called: chorus (used in ensemble work), corresponding to the brass in an orchestra, and the orchestral, corresponding to the woodwind instruments. Many large organs also include mixtures or mutation stops, tuned to the pitch of the overtones.

The modern organ has a rich heritage. Most mechanical improvements were made in the 18th century. (This was the organ of Bach's day.) Reeds were invented, keys were reduced to present size, a pedal board was added. Later came the swell box, and finally, omitting

mention of a long list of other advances, a concave radiating foot board with pneumatic action became the forerunner of the electro-magnetic control of today's organ.

Our all too brief visit to North Austin Church came to a close with Mr. McDermott's playing of music in vogue in the 16th century. To our modern ears, and much to our surprise, we became aware of much impressionism — that is, creating a mood by not paying attention to the vertical arrangement of chords, but rather following the horizontal melody line. The final number on our program was "O Sacred Head" in the setting of the master, Johann Sebastian Bach. It was truly a rich — a rewarding evening.

C. CHARLES BACHMANN — '45.

OPPORTUNITY FOR INVESTORS

The Seminary urgently needs generous gifts, gifts large and small, to add to its endowment fund. If the Seminary is to meet the increasingly demanding needs of the hour, if it is to play its best part in building the future of the Church, which, under God, will be determined by our theological seminaries, then its regular income must be greatly enhanced.

Happily, synodical budgets are making increasing provision for maintenance needs, but contributions from individuals for current expenses must still be looked to, to supply what is lacking.

Urgently, too, we need a new library building, to house the Seminary's great and growing stock of books, and to provide an adequate repository for our invaluable "Gruber Collection" of manuscripts and first editions. A new and beautiful chapel, to be our chief gem of architectural beauty, among the fine buildings of our lovely campus, constantly calling men to high spiritual aspiration and noble endeavor, is another dream that must become reality — tomorrow!

What opportunities to make investments that shall be recorded "where thieves do not break through and steal!" We feel assured that our friends will rally to the cause and provide for these important needs.

For fuller information, write *President Charles B. Foelsch, Chicago Lutheran Seminary, Maywood, Illinois.*

FORM OF BEQUEST

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of_____

_____ (or that certain parcel and tract of land, etc.) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

CHANGE OF ADDRESS

It is important that any change of address on the part of those to whom the Seminary Record is mailed be promptly reported to LUTHERAN SEMINARY RECORD, Maywood, Illinois.

The
Chicago Lutheran
Theological Seminary
Record

LEVEL
ONE

Autumn Number

OCTOBER, 1943

VOL. XLVIII, No. 4

The future of the Church will,
under God, be determined
by our Theological Seminaries.



The Chicago Lutheran Seminary Press
Maywood, Illinois

CBPL

SEMINARY CALENDAR, 1943-1944

Opening Service.....	10:30 a.m., Tuesday, September 7, 1943
First Quarter.....	Wednesday, September 8 to November 27, 1943
Second Quarter.....	Monday, November 29 to February 19, 1944
Christmas Recess.....	December 21, Noon, to January 2, 1944
Seminary Work Resumed.....	7:45 a.m., Monday, January 3, 1944
Third Quarter.....	Monday, February 21 to May 10, 1944
Senior and Graduate Theses due at Noon; Middlers present thesis topics.....	Saturday, April 1, 1944
Baccalaureate Service.....	3:30 p.m., Sunday, May 7, 1944
Pastors' Convocation.....	Monday to Thursday, May 8-11, 1944
Alumni Association Meeting.....	4:00 p.m., Tuesday, May 9, 1944
Annual Seminary Dinner.....	7:00 p.m., Tuesday, May 9, 1944
Commencement—The Commons..	8:00 p.m., Wednesday, May 10, 1944

The **RECORD'S 1944 Catalog number** will appear in January. It will give full information concerning the Seminary's program, admission requirements, departments of instruction, and courses offered in residence and in the graduate Extra-Mural department. Meantime, copies of the 1943 Catalog number are still available and will be mailed on request. Please address the Chicago Lutheran Theological Seminary, Maywood, Illinois.

THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY

The Extra-Mural Department offers graduate courses in extension, leading to S.T.M. degree:

- ☐ The student may choose his major in any field of theological interest.
- ☐ Fifty years of service to the cause of graduate work in theology.
- ☐ Hundreds of ministers have found the discipline of systematic guided study of true help to them.

REQUIREMENTS: Standard A.B. and B.D. degrees from reputable institutions.

For information address:

DEAN ELMER F. KRAUSS, D.D.

1618 S. Eleventh Ave.

Maywood, Illinois

When in Chicago visit the Seminary. The Seminary is reached from Chicago by the Metropolitan Elevated. Trains marked "Maywood-Westchester" leave the "Loop" at 12-minute intervals, and may be boarded at any of its stations. All trains stop at Eleventh Avenue, Maywood, only two blocks north of the campus.

THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. XLVIII

MAYWOOD, ILLINOIS, OCTOBER, 1943

No. 4

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Address: The Chicago Lutheran Theological Seminary, Eleventh Ave. and Van Buren St., Maywood, Ill.

OUR CONTRIBUTORS

Paul Hartzell Krauss '15

Dr. Krauss is president of the Seminary's Board of Directors. The primary interests of his life are Trinity Church, Fort Wayne, of which he has been pastor for nearly a quarter of a century . . . and our Chicago Seminary. Elected at the September meeting of the Board, he here presents a word of greeting, and of instruction, to hearten all our friends who believe God means the Chicago Seminary to be of increasingly fruitful service to His Church.

George B. Arbaugh

Dr. Arbaugh is visiting instructor in the Systematics' department. His lectures, this quarter, are on "Philosophy, and the Structure of Dogma," a course for middlers and seniors. A specialist in philosophy and psychology, Dr. Arbaugh studied at Carthage College (A.B. 1926), at the University of Leipzig (1928-29), Hamma Divinity School (B.D., 1930), University of Iowa (Ph.D., 1931). He was professor of philosophy and psychology at Carthage 1936-43, and is at present pastor of First Church, West Allis, Wisconsin.

Robert A. Neumann

For many years Dr. Neumann has been a member of the Seminary's Board of Directors. Despite his full schedule as professor of bible and Chaplain of Carthage college, he finds time to serve the Seminary as curator of the Gruber collection of MSS and early editions. Dr. Neumann's contribution is his translation of a little known but significant Reformation-time monograph. Students of that period will find themselves in the translator's debt as they ponder the significance of what Dr. Neumann has put into English for us, and if they find portions of what is given difficult or involved, they will understand that the translator is at pains to present Luther's words literally.

GREETINGS FROM THE PRESIDENT OF THE BOARD OF DIRECTORS

Dr. Foelsch has asked me to write a few words of greeting as the new President of the Board of Directors of our beloved Chicago Lutheran Theological Seminary. It is a privilege, and an inspiration, and a joy to greet that portion of the Family of God in Christ who look to Chicago Seminary to prepare our future pastors and to provide soul-saving theological leadership.

It is both inspiring and humbling to serve in the great succession of those servants of God who have been Presidents of the Board. I have, in grateful memory and inspiration, the devoted spirit of my immediate predecessor, Mr. C. W. Howe, whose love and interest for the Seminary is strength and comfort to me. I remember gratefully that the first President of the Board, who served for twenty-five years, was the sainted Dr. Samuel Wagenhals, my predecessor, as pastor for fifty-two years, of the congregation which I now serve.

Members of the Illinois, the Indiana, the Wartburg, the Michigan and the Pittsburgh Synods, and all friends of Christ everywhere who are concerned about future Christian leadership, there is great work to be done for Him through our Seminary. We need trained ministers for our congregations, "thoroughly furnished in all good works," rooted in Christ, and sensitive to the needs of our times. We urgently need, in the Church of God today keen, authoritative theological leadership, to speak the great words of truth to a world which is as confused religiously as it is politically and economically,—confused economically because it is confused religiously.

There is no better point at which to serve Christ than to help them in educating a consecrated and competent ministry. Will you give your help? We need it. Let us all rally to this point of greatest potential service.

The Seminary needs first of all, your personal interest, your good word of confident support, your testimony to talented young men, and your encouragement to the faculty. When occasion offers, do visit the campus at Maywood. The faculty and students will give you a heart-warming welcome. The campus is beautiful, and the buildings attractive. But,—they are not complete.

So that suggests our needs. Most of all and to start with, we need your lively appreciation of the needs for good seminary training for the future of the Church. But you will want to help all you can to meet the special needs.

We need, to complete our material equipment, a Chapel and a Library.

THE CHAPEL. Do you not see what an inspiration it would be, and what a fine place for training the students in properly conducting worship, to have a well-appointed, beautiful place of worship? And how much it would mean for the Seminary and Maywood, if we could provide for Maywood, with their help, a great and beautiful center of worship, a modern church, through which the Seminary could lead in the spiritual development of Maywood as it should, and Maywood would appreciate and rally to the Seminary as a spiritual center. We need everyone's financial help to build this Chapel.

THE LIBRARY. We need a good Library building, to house our growing library, the famous Gruber collection of precious Scriptural and Church manuscripts, and to provide study and research facilities. Here, and in the Chapel, are opportunities for some Christian lay men or lay women whom God has blessed with money,—and there are many such today,—to raise up a memorial, which shall be to the glory of God and the salvation of men. We need increased endowment for the expansion of our teaching force, and assistance to needy students.

All of these things can be realized, and we believe not only that they will be realized but that you will want to share in the victory. The help of everyone is needed, and sought. Above all, and first of all, won't you give what everyone can, your personal prayers, your testimony, and your affectionate interest, to this heart-center of the future Church. The rest, under God, we will work out together.

PAUL H. KRAUSS.

THE SEMINARY'S PROPOSED NEW CHAPEL

The preliminary studies of the Church and Chapel units contemplate worshipful elements to serve the needs of the community as well as those of the seminary. The main thought has been to create a basic example of church architecture in the traditional liturgical style which will not only serve the seminary as a training center for the ministry, but will evoke a worshipful response from all who enter its portals.

The site designated for this unit is the north-east corner of the campus, (the south-west corner of Tenth avenue and Van Buren street). The church with the chapel forms a terminating angle for the quadrangle, with a cloister connecting church and chapel, through which will pass the present east campus sidewalk.

These buildings will be of face brick with Indiana limestone trim, as are the present buildings on the campus. The function of the structure will be indicated by the square tower rising more than 80 feet above the campus lawn, proclaiming to town and gown alike: "Here truly is a House of God."

Three doors afford entrance to the narthex—one at the front (Van Buren street), one on the east side (Tenth avenue), and one on the west side (from the campus cloister). Entering the narthex and looking through the oak and leaded glass screen one can see the altar 112 feet away. The narrow nave, (width twenty-six feet between stone piers) seats approximately 500 worshipers. Stone piers and arches separate nave from wide side-aisles and at the crossing, above which soars the high tower. Transepts are placed north and south. Slate floors in aisles, sanctuary and narthex provide a sturdy pavement, appropriate and in keeping with the structure's quiet dignity.

Beyond the crossing is the sanctuary. The forty-foot depth of the apse, added to the seventy-two-foot length of the nave proper give noble proportions to this unit. The forty-five foot vault gives a powerful lift to the whole mass. In the chancel are stall seats for the clergy and faculty, and beyond these is the sanctuary with its altar on a predella of one or two steps.

At the side of the chancel are the choir rooms and sacristies above which are the organ chambers. These open into the chancel and also into the transepts. The choir is placed in the balcony with additional organ space there.

The stained glass window spaces provide a splendid opportunity for a memorial gift of great beauty and permanent significance. From the chancel window depicting Our Lord's Sacrifice for the sins of the world around to the balcony window, which has been thought of as a Te Deum window, there are adequate windows in the bays to tell in glass the story of the Prophets, the Apostles, the parables and the miracles of our Lord. Similar opportunities present themselves in the leaded glass panels in the small chapel's windows.

The chapel connected to the church by the campus cloister serves both the community and the seminary, for it is equally accessible from street and campus. This building follows the treatment of the larger building. It is designed to seat about one hundred persons on chapel chairs and will be used for worship daily by the "Seminary family" and visitors. Its low walls and small windows constitute a single design, appropriate to the religious mood of the intimate chapel. In its small vestibule or narthex is placed a carved baptismal font symbolising entrance into the church and its life. Over the narthex a balcony provides a place for a small organ and choir. This chapel will be open daily for prayer and meditation and will (it is hoped) be used not only by faculty and student body but by the people of the community.

Detailed plans and specifications are not yet complete. Our architects, Messrs. Jansson and Venning of Chicago, are studying the whole problem, and are in frequent conference with members of the Board and faculty.

The war forbids building operations now, but it is hoped that work on the structure may begin soon after peace is declared. Until then, we must open our hearts and our purses freely to this good venture that the full sum needed may be at hand when construction begins. President Foelsch will gladly provide information about possible memorial and other gifts. Here is a real opportunity for noble investments in an enterprise that will mean better ministers for the church of tomorrow.

THE SEMINARY PLANS A LIBRARY BUILDING

The Memorial Library is designed to realize a long dream and an acute need. It is to be erected on the east line of the quadrangle, just north of the present Lindop Memorial dormitory. The exterior treatment will follow generally the collegiate Gothic of the present buildings and will be of face brick with Indiana limestone trim. The building will be of fireproof construction with concrete floors, and asphalt or rubber tile surface.

The entrance to the Library will be through an arched opening close to grade and into a cut-stone, walled, tower lobby which leads to the delivery hall. This room will have the circulation desk located conveniently for reading room, catalog room, stack room, work room and librarian's office. The plan follows accepted standards and has been developed along proven lines and requirements for the needs of a library of this size and kind. The librarian's office has been so placed that easy control of the stack room, work room, catalog file and delivery desk can at all times be maintained.

The reading room has been given the favored north-light position, this placement assuring protection against strong sunlight with its attendant glare. A fireproof vault has been provided for storage of valuable manuscripts or travelling exhibits. This unit is centrally located, directly under the control of the person at the circulation desk.

Space for fifty to sixty readers is provided in the main reading room, at the north end of which is a browsing room with large wood-burning fireplace. Here will be placed lounging chairs with reading lamps for recreational reading. The reading room will have high ceiling of open timber trusses, with walls panelled where open book shelves do not occur, all done in a manner to lend quiet dignity to the room. The order of treatment in the famous old libraries of Oxford and Cambridge will be followed.

The lower wall-panelling in the reading room will be pierced in each bay by a small window lighting up the immediate area. The general room will be lighted by large clerestory windows into which will be worked stained glass medallions of symbolic interest.

To the south of the tower lobby will be an exhibition room and museum place for displaying permanent exhibits such as the famous Gruber collection now in possession of the seminary.

The stack room on the east has a book capacity of 50,000 volumes. Provision will be made for a suitable receiving room in the basement with access from a service entrance and drive. Under the work room will be a free area for book carts serving the lift which connects with all stack levels and all floors. Other areas in the ground floor will be devoted to utilities, public rooms, a lounge room, and a space for quiet games. There will be a check room for wraps, and toilet rooms for staff, students, and outside visitors.

On the second floor a room suitably decorated and furnished, directly over the tower lobby will be used for faculty gatherings, literary groups, or general meetings. Over the museum, another room is provided for seminars and larger gatherings.

As with the proposed chapel, it is hoped to have the needed money in hand before many months have gone, so that work on the new library may begin immediately following the war. Economy will be served if it is possible to build the two structures simultaneously. Friends interested in furthering either of these vital projects are invited to write the Seminary for added data, or, better still, to visit the campus, and confer with the President.

"A SIMPLE CHILDHOOD FAITH"

What about a "simple childhood faith" which we often hear wistfully described? Is there such faith? There is something more than whimsical in the fact that the Chinese ideograph for child also stands for philosopher. It symbolizes beautifully the truth that children think as do philosophers, and that both philosophers and children think differently from the common lot of us.

The obvious inference is that little folks need to grow up and that philosophers should be quarantined. But Jesus suggests that children have a better approach to reality than their parents have. And he shares with the philosophers so very much that gospel and philosophy are fused in half of our funeral sermons.

With what kind of children was Jesus familiar? Certainly many whining, cranky, smelly children. He listened to the provoking refrain, "I won't play if . . ." Then if He maintains that the Kingdom is like the life of a child there must be special features about childhood. One delightful mark of children is their irrepressibly personal set of values. Give a ragged little girl a talking doll and she is likely still to love her rag doll, with face quite kissed away. How disappointed is the giver, who had measured his gift by the yardstick

of money. A child knows very well that things are valuable just to the extent to which they appeal to his fancy. Child and philosopher both know that all values are ultimately personal. But the rest of us? We make values earthy, and financial!

And a child is single-minded. Watch a boy at play, or, catch him in his sin! He is so engrossed in it that he is unaware of your on-looking. Watch a ten-year-old coasting on billowy dreams. Psychologists might say he has a meager span of apprehension but the truth goes deeper, for the child is actually committed to his single-content mindedness. If he loves, he is embarrassing in his devotion. But growing up consists of paring down enthusiasm, of becoming double-minded. At this point how like a flood come memories of wise men who sought for unity of understanding, for singleness of vision and faith, unity of devotion. Philosophy is a quest for unity. And Christianity is on the side of the child—and the philosopher. The Old Testament begins with a *single* principle, "In the beginning—God!" And in the New Testament even health, happiness and life itself are not *many-things* but aspects of one thing—life in God.

Another childhood trait is abnormal seriousness. A child even plays in deadly earnestness. Children seldom pretend; they are like little animals that bark at strangers. They are very unlike cultured ladies who are shocked at anything less than flattery but who inwardly are seldom capable of charity. Like a savage who tells you naively and with no boasting that he dances better than anyone else in the world, so too the child tells you with no ado just how his mother really feels about you.

Then are children like savages? Or are they not more like Socrates who condemned himself to death by helping the shrewd dealers of Athens to see themselves as others saw them? Or, we may say, seriousness makes the child cruelly truthful. What then of children's incessant lying? That does not disprove our point at all! It only proves that small people can be both great liars and great tellers of truth, the former to suit fancy and the latter because they have not yet learned the arts of civilization and deception. We conclude that children are philosophers, lovers of truth, and for this and other reasons Jesus loved them.

Here then are certain distinctively philosophical traits in a child's life: his proneness to make personality central; his single-mindedness; his seriousness and truthfulness. The sum of this is that he is honest, personal and objective; he worships! While he is very selfish, yet he recognizes the loftiness of personhood outside himself. Freudians point to the infant's omnipotence (as power of his scream), but who more than an infant makes deity of a mother? "Mama" is an act of worship if also a word of magic. Many a child has said to father and

mother, "I love you more than anyone else in the world, but I love God more." But what glamorous, dazzling beauty would take even the humblest youth seriously if he were to give such abject devotion? Adult worship is tempered with caution, relieved of passion and enthusiasm. Grocery clerks come to church cautiously to flatter God with mild praise, expecting Him to give reasonable respect in return. But that is sin, for worship must be hero-worship!

In this too the child is a philosopher! Can anyone count the heroes of philosophy? Each teacher is a local Socrates, a hero for the admiring graduate student, or one about whom one can boast (as his confidant) when he returns to his own village. And the child makes heroes as readily. He manufactures one out of a bully with a bulging muscle, and gives a devotion truly remarkable. Case workers and pastors know how great a source of good this hero-worship can be, and how great its fountain of evil.

But is this hero-worship genuine? If one attends a philosophical (or synodical) convention, he will observe an occasional air which does not entirely betoken humility. Often we boast of the great people we know, as if we must be very great to be acquainted with them! As Kierkegaard points out, if a disciple boasts of how much he owes a teacher he is really boasting only of how much he himself has attained. Perhaps then philosophers only pretend to worship their heroes. Whether there is more of sinful pride in a sixty-year old philosopher than in a six-year-old child is dangerous speculation for one whose age lies between. If so it be, perhaps this is one reason (!) why Christ did not compare the Kingdom to the Peripatetics, and did compare it to the runners-about in the market place. At least, as Christians, we must say that the child is just as erotic, ego-centric, devoid of *agape* in his worship as is the philosopher (and no more so). And as interpreters of life we would think that both child and philosopher excel others in showing potentialities of worship. They are teachable, waiting as candles for a quickening flame. It is hungry loyalty to truth-unknown which they show, an emptiness waiting to be filled by a self-bestowing God.

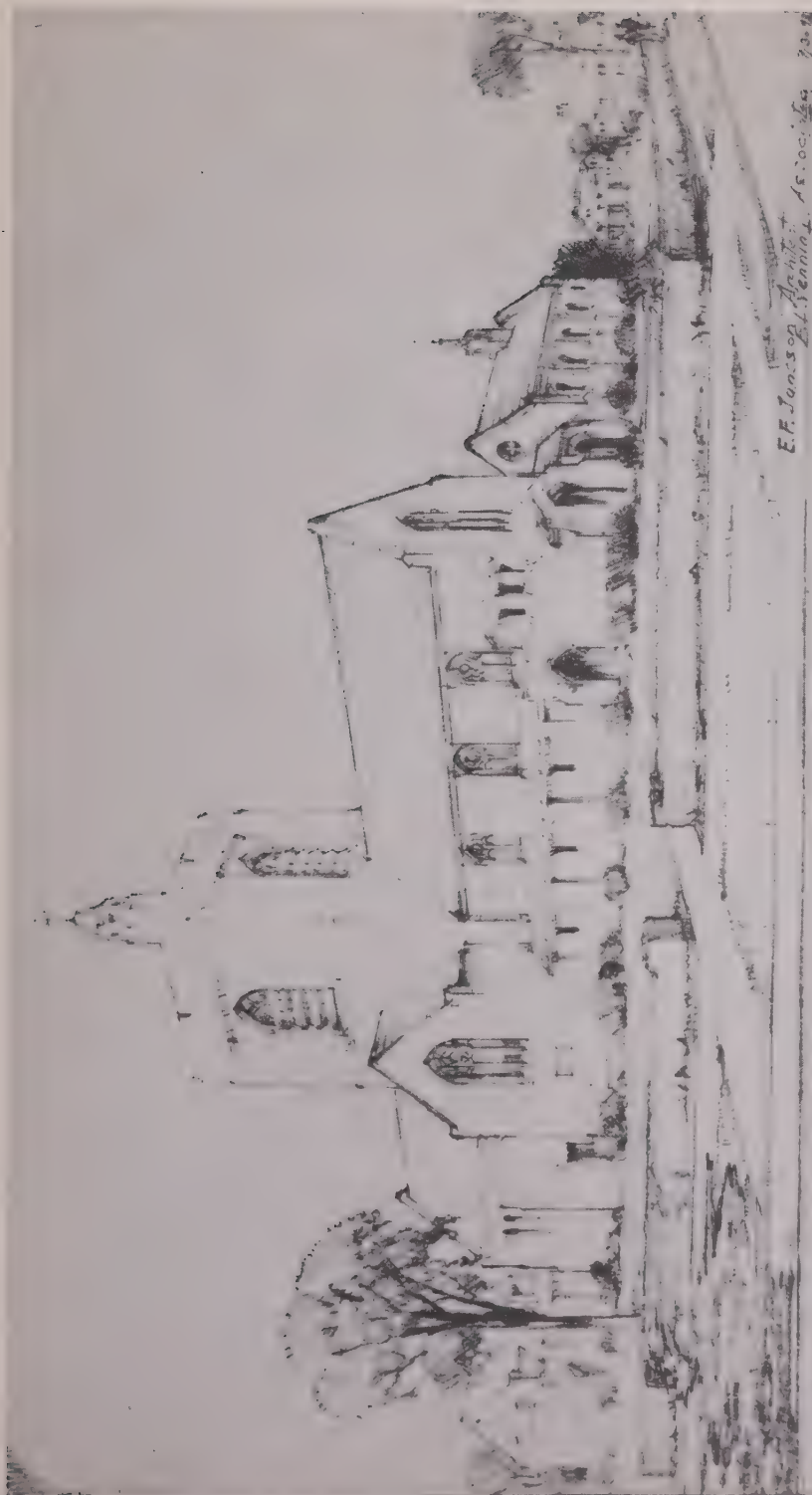
A fifth kinship between child and philosopher is their quick feeling for mystery. Sunday School instruction often consists of teaching children not to ask trying questions. But children have a native sense of proportion. They know there is sense in the question, "Who made God?" And so they ask the most mystifying questions, precisely the questions which the philosophers everlastingly puzzle over. What about the rest of us? We learn, as good church people, not to think, not to wonder, not ever to express astonishment, not even to be amazed at Christmas-time, which time is the gospel of utter astonishment (that God should be born in a stable!). Seriously, are any Christians ever astonished about such oddnesses of faith?



Edw. F. Jansson Architect
Frank L. Vennings Associated

6/18/11
No. 4311
7.50/13.

Proposed - LIBRARY BUILDING
for CHICAGO LUTHERAN SEMINARY



E. F. Jones & Son, Architects
 15, 100, 150, 200, 250, 300, 350, 400, 450, 500, 550, 600, 650, 700, 750, 800, 850, 900, 950, 1000

PROPOSED CHURCH and CHAPEL
 on the corner of
 100 CHICAGO and LEXINGTON STREETS

May 1890

But God is mystery! The better we know Him the more mysterious He becomes. The better we understand His love the more unreasonable, unmotivated, mystifying that *agape* becomes. And creation? If we say that God once upon a time decided to create then we are asserting that He was incomplete, that He needed to create, and that He was not perfect and self-sufficient. But if we say that He did not once decide to create, then creation is only emanation! Wherever we turn we are confronted with mystery in faith, if we are honest enough to acknowledge it. Abelard was inclined to do so, listing both affirmative and negative answers from the same church authorities. And a host of modern theologians are inclined to say that faith is not reasonable; that wherever one comes to faith there he discovers paradox.

The philosophical theologians are not greatly disturbed over mystery and paradox. So too is the philosopher-child willing to acknowledge mystery. He often shows abominable judgment as to where to find some good healthy mystery, but for mystery itself he has no repugnance. And of such is the Kingdom of God! The Christian church has had a long career of trying to take mystery out of faith. Over and over again the straining makers of books have twisted "the faith" and "the gospel" into semblance of metaphysics, a delusion of convincing logic (as if faith came by evidence and not by the Holy Spirit!) But let us rejoice over children and philosophers who torment parents, pastors and teachers into facing afresh the marvels of the life God has appointed unto us. For of such is the Kingdom of God!

* * *

"Simple childhood faith?" Does it follow, inasmuch as children are philosophers, that faith is a philosophy? God forbid! Or is faith not simple? God forbid! There is a sense however in which these questions must have a positive and a negative answer. The Disciples of Christ say we must have so simple a faith that it does not go beyond the Bible; the smallest creed is illegitimate. Yet the Disciples sing hymns, and even "Jesus loves me, this I know" is rank philosophy! It requires all of personalistic philosophy (Eucken to Flewelling) to explore the concept of "Jesus", and of Nygren to elucidate "loves me" and all of modern epistemology to decipher "this I know."

The child's faith is much more like that of a philosopher than like that of the common man, by reason of its exploring the significance of words and meanings. In that respect simple childhood faith is precisely philosophical, and is receptive to the Meanings of the Kingdom. Yet such faith is not "a philosophy." It is not mythological search for the Unknown; it rather attempts to make rationally meaningful that precious relationship to God which has already been bestowed. Christian faith never seeks to prove; it is a gospel of rejoicing and declaration. The Christian child lives remarkably like a philosopher in the orientation of his interests, but with this exception, that the Christian

child has seen a great light, and the philosopher has only longed for it and in struggling to envision it has perhaps blinded his eager eyes.

Is our precious old faith not simple? Must we have lectures from the pulpit? Must catechetical schools become schools of philosophy as did that of Origen? Must the church become the seat of the intellectuals, and is "becoming a Christian" a difficult task of memorization and conceptual analysis?

No, faith is still simple. Even the feeble-minded seem to grasp it, often with clearer understanding than the professor. Perhaps the reason is this, that unity can be the starting point of an adventure as well as the culmination point of a hunt. A great theologian once remarked that somehow he felt that he stood no nearer the throne of grace at the end of a rich life than in infancy. Growth in grace could not modify the fact that God had loved him with a redeeming love all the time. And is it not wonderful that the richest insight of the theologian is invariably an unfolding of a truth which he had lisped years before in childhood? Faith is always both "simple childhood faith" and rich, philosophical quest for meaning of God in human experience, for these traits are spiritual kin.

—GEORGE B. ARBAUGH.

BOOKS

THE INTENTION OF JESUS, by *John Wick Bowman*, 1943, Westminster Press. \$2.50.

Occasionally there comes along a sound, first-rate New Testament study that meets all the requirements of scholarship and manages at the same time to be as fascinating as a detective story. In this book the author argues that Jesus at the outset of his ministry placed himself squarely in the line of the prophetic tradition, and accepted for himself the Messianic office in its full classical meaning, i.e. the Messiah as the suffering servant of the remnant. On the heels of a whole generation of scholars who have ponderously attacked the Church and Scriptural understanding of the intention of Jesus comes now this heartening book with its suggestion that perhaps the first century,—and eighteen centuries after—have not been entirely wrong!

In the last chapter, after a superb job of developing the lines that lead to the intention of Jesus, and after demolishing the results of a whole sector of confident liberal opinion, the writer strangely lapses into a sub-evangelical interpretation of the meaning of Jesus the Messiah. The anti-climax is disappointing, but has nothing to do with the solid worth of the main thesis.

THE FIGHT OF THE NORWEGIAN CHURCH AGAINST NAZISM, by *Bjarne Høye and Trygve Ager*. 1943. Macmillan, \$1.75.

The gaunt, unemotional story of the steps by which two huge organisms came to see that they could not live together. In conflict the inner character of each came to complete clarity; the Church uncovered its roots in the Divine, took a firm hold, is holding still. Two appendices are valuable: the Pastoral Letter of the Norwegian Bishops (Feb. 1941), and A Confession and a Declaration of the Church (Easter Eve, 1942).

PAUL—MAN OF CONFLICT, by *John Riddle*. 1943, Abingdon-Cokesbury. \$2.00.

There has been a flood of new books about Paul in the last decade. Deissmann brought Paul back to life many years ago, and started a whole company of students off into fresh lines of study. This book is a product of the contemporary effort to account for Paul's amazing career by almost any fantastical expedient that will relieve one of the humiliating confession that perhaps it really was pretty much as Paul said it was! The author has a point,—and a good solid, indisputable point. He then proceeds to see just how much of Paul's tremendous spiritual power he can hang on his point without a collapse. He piles,—and the point collapses.

THE LUTHERAN CHURCH UNDER AMERICAN INFLUENCE, a historico-philosophical interpretation of the Church in relation to various modifying forces in the United States. 1943, Burlington, Iowa (Lutheran Literary Board), 435 p. \$3.50.

This is a suggestive work, dealing with the influence upon Lutheranism of such varied factors as American democracy, industrial organization, fraternal orders, universities, modern finance, "evolution," the social gospel, puritanism, unionism, revivalism. The author, a pastor of the Wisconsin Synod, depicts the many modifications which the Lutheran Church in America has undergone. He draws on a vast array of sources, comprising a 25-page bibliography. Among his conclusions, he believes that Lutheran "union will come, and the lead in this movement may be found in the ranks of the laity and those of the clergy whose intellectual attainment has been obtained in the non-confessional schools." (400).

Spaude's book breaks much new ground. The vast field as the author admits, calls for more thoro treatment. By way of criticism, greater objectivity, accuracy and fairness in the use of source material could have been exercised. The book grows out of a doctor's dissertation in the graduate school of Theology of Temple University (Baptist), Philadelphia. A good buy for those who want more than hearsay about Lutheranism.

GOD'S LIVING TRUTHS, by *Leander M. Zimmerman*. 1943, U.L.C.A. Publ. House, 50c.

Heart-warming, one-page meditations for seekers after God. Faith, hope, love—these three shine steadily from these pages. Many of these little books, we predict, will be bought as Christmas gifts, and will bring joy to those who receive them long after the Christmas tinsel has been laid away and holiday candles have sputtered out. Buy one for yourself and send one to a friend, is good Yuletide shopping advice.

THE FIELD OF SOCIAL WORK, by *Arthur E. Fink*. 1942, x, 518 p. New York (Henry Holt & Co.)

For the pastor who desires more than fragmentary knowledge of the field of social work. This book is by all odds the most objective and informative so far seen by this reviewer. Family and child welfare services, child guidance, court work, probation, parole, public welfare and public assistance together with other areas of remedial and preventive work pass in significant review.

A book like this puts the Lutheran church to shame. Our church lacks

definitive literature in a field wherein it claims to have an evangelical approach to social need. Perhaps the reading of Fink's work will stimulate interest and create a demand for something more up to date than the fine old *Inner Mission* by the late Jeremiah F. Ohl.

EDUCATION FOR FREEDOM, by *Robert Maynard Hutchins*. 1942, Baton Rouge, University of Louisiana Press.

A first-class, thought-provoking jibe at conventional American higher education. Hutchins now and then willingly leads with his chin, but his critique of the planless and casual nature of most college curricula leaves the reader with a profound sense of unrest. For any pastor who has young people in college, this little book is a stimulating "must." But what Hutchins leaves unsaid, as to a definitely Christian philosophy of education, should rouse every thinking Lutheran to a sense of urgency. For, unless a philosophy of education is truly Christian, the church will see the universities—which it once mothered—turning out only more refined pagans.

SOME TO BE PASTORS, by *Peter H. Pleune*; 1943, New York, Abingdon-Cokesbury Press, \$1.50.

Chatty, scattered comment covering the whole field of pastoral theology, that takes the usual thing we "got" in our seminary days and spreads it so thin as not to make much difference.

THE SERVANT OF THE WORD, by *Herbert H. Farmer*; 1942, Scribner's, 149 p. \$1.50.

An important little book on the real meaning and power of preaching. It goes deep enough to be moving, having to do with religion, not just with psychological or any other methodology. He emphasis on the "I-Thou" relationship—how vividly he puts it, and winsomely, too! And then he puts the finger in a revealing way on definite things that must be done. No preacher should miss this one.

PREACHING THE WORD OF GOD, by *Morgan Phelps Noyes* (Yale Lectures on Preaching); 1943, Scribner's, \$2.

This is a really worthy addition to the preacher's bookshelf. Seasoned ministers as well as beginners will find stimulus here,—a high call to be the best preachers they may.

NOTABLE TITLES FROM RECENT ACCESSIONS

CHRISTUS VICTOR, by *Gustaf Aulen* (A. G. Herbert, tr.) 1940 ed., London, S.P.C.K., \$1.40.

THE MEDIEVAL MIND, 2 vol., by *H. O. Taylor*; 1938, Macmillan, \$8.

PHILOSOPHICAL FRAGMENTS, by *Soren Kierkegaard*; 1942, Princeton University press, \$2.

THE SICKNESS UNTO DEATH, by *Soren Kierkegaard*; 1941, Princeton University press, \$2.75.

THE DIVINE-HUMAN ENCOUNTER, by *Emil Brunner*; 1943, Westminster Press, \$2.50.

CHRISTIANITY AND CLASSICAL CULTURE, by *C. N. Cochrane*; 1940, Oxford Press, \$8.

SELECTIONS FROM MEDIEVAL PHILOSOPHERS, by *R. McKeon*; 1930, Scribner's, \$3.

GOD THE CREATOR, by *G. S. Hendry*; 1941, Abingdon-Cokesbury, \$1.50.

THE UNITY OF PHILOSOPHICAL EXPERIENCE, by *Etienne Gilson*; 1941, Scribner's, \$2.75.

GOD AND PHILOSOPHY, by *Etienne Gilson*; 1941, Yale University press, \$2.

MAN AND SOCIETY IN CALAMITY, by *P. A. Sorokin*; 1942, Dutton, \$3.

THE NATURE AND DESTINY OF MAN, 2 vol., by *Reinhold Niebuhr*; 1943, Scribner's, \$5.50.

THE INTENTION OF JESUS, by *J. W. Bowman*; 1943, Westminster, \$2.50.

INTRODUCTION TO THE NEW TESTAMENT, by *H. C. Thiessen*; 1943, Eerdmans, \$3.50.

THE FOURTH GOSPEL IN THE EARLY CHURCH, by *J. N. Sanders*; 1943, Cambridge, \$1.75.

A MAN IN CHRIST, by *J. Stewart*; Harpers, \$2.

INVITATION TO PILGRIMAGE, by *John Baille*; 1936, Scribner's, \$1.50.

DICTIONARY OF AMERICAN BIOGRAPHY, 21 Vols. 1943. Scribner's-\$112.00.

DICTIONARY OF AMERICAN HISTORY, 6 Vols. 1942. Scribner's. \$60.

WEBSTER'S UNABRIDGED DICTIONARY. 1943, 2nd Ed. \$22.50.

CAMPUS NOTES

FRIENDS OF THE SEMINARY attended the opening service in goodly numbers on September 7, heard Dr. F. W. Otterbein's stimulating message on the meaning of the ministry in the life of today, mingled with faculty and students (seniors, 8; middlers, 13; juniors, 6; special, 3), enjoyed the good buffet luncheon prepared by Mrs. Gruber and her willing helpers, and returned to their homes with a feeling of closer kinship with this school which is training able ministers for tomorrow's world.

THE SEMINARY LIBRARY, now occupying the whole second floor of the administration building, is being used by students and faculty as never before. As the cataloging advances toward completion, the twenty thousand volumes become increasingly accessible and are readily consulted. Miss Alice Dagan, following professional studies at library school, has been appointed assistant librarian and has two competent student assistants. New books are being accessioned

daily, and the sum of nearly \$1,000 (budget and special gifts) gives promise of continuing library expansion.

A PICTURE AND A DESCRIPTION of the proposed new library are presented on other pages of this number of the RECORD. How eagerly we look forward to this new building! We really need it badly, to house adequately our ever growing stock of books, the treasures of the Gruber collection, and to provide more adequate reading, reference, and seminar rooms. What real opportunities this project affords for the worthy investment of money, in sums large and small. Good stewards are invited to make inquiry as to special library needs.

THE GOOD FRIEND who cheered us with a generous gift to cover the cost of furnishing the President's new office has made us gladder still by increasing her gift to a full thousand dollars. Isn't that fine? This gift will provide additional new items of needed equipment and will surely stimulate other friends to like good deeds. Thank you, Friend!

TRINITY CHURCH, FORT WAYNE, again gives us reason for rejoicing, this time not through a corporate act but by reason of individual gifts by certain members. Misses Abbie E. and Sophia S. Pfeiffer, holders of a \$3,000 annuity, in lieu of a gift of \$50,000 to the endowment fund several years ago, are relinquishing their claim to the annuity as of January 1, 1944, and automatically become, so long as they live, the annual donors of \$3,000 to the Seminary's budget! . . . One August day, we had a pleasant visit from Mr. and Mrs. Heintz, who announced their decision to furnish a beautiful pulpit for the Seminary's new chapel, "In Memoriam—Paul G. Krudop—1886-1942—Trinity Church, Fort Wayne, by his sister, Bertha Krudop Heintz." . . . Another day came a check for \$25 from Mr. Ernest Ehresman, the third 1943 payment on his annual gift of \$100 to buy new books for the library "in memory of his mother Jacobina Ehresman" . . . thank you, members of Trinity, you help our garden of gold to bloom!

DR. HENRY SCHAEFFER, formerly professor of Old Testament, and now the eminently successful pastor of our church at West Palm Beach, Florida, visited along faculty row on August 27, renewing old friendships and making new friends.

HEARD AT CHAPEL: October 6, Irvin E. Deer, Motion Picture Producers' field representative on "The Church and Motion Pictures"; October 15, Secretary Getz of the Parish and Church School Board; October 21, Missionary J. S. Dallmann on "The Jewish Passover in Relation to the Lord's Supper."

CHICAGOLAND'S LUTHERAN LEADERSHIP TRAINING SCHOOL meets ev-

ery Monday night at the Seminary. This year 125 men and women are attending. President Armin G. Weng, of the Illinois Synod, gives a course in practical church work for church councilmen; the Rev. V. I. Gruhn teaches the old testament course; Dr. H. Grady Davis teaches evangelism. This year's school, directed by the Rev. William A. Kiser, assisted by the Rev. Andrew Swasko, registrar, is proving one of the best in years.

ON THE CAMPUS! Football, in leisure moments only, and only on very special days, but then with high glee. . . . a fragrant "weiner roast" in Dr. Davis' garden, with the professor himself supervising the roasting on the glowing wood coals of his out-door fireplace, and students and faculty members devouring the toothsome product, reinforced by "buns" and pickles, and followed by giant doughnuts and much coffee table tennis for the "championship" a "party" to celebrate Halloween: life of the campus is not all study, and books, and preaching practise!

CAMPAIGN GIFTS: Another check, in the sum of ten thousand dollars has come from the Illinois synod, bringing that body's total payments on the "campaign" to the grand total of \$66,000, with more to come! And the Wartburg synod sent in its check for \$5,000, the Seminary's share to date of that synod's campaign. Now the bonded debt of the Seminary has been completely paid, the property has been rehabilitated, and the budget is balanced. Further advances will be made as money comes in, and the Seminary will be on solid financial footing. Thanks to every kind helper!

THE STUDENT BODY, headed by senior Albert Erickson, president, is planning a royal welcome for the members of the "Traveling Seminar in Ecumenics" who come to the campus for a two-day visit October 25 and 26. Headed by Dr. Winburn T. Thomas, general secretary of the Student Volunteer Movement, the group includes able mission leaders of several denominational groups. Group presentations of "Current Christian World Problems" and "The Role of American Christians in World Christianity" followed by general discussion will feature the program. Faculty and students are anticipating a profitable two-day conference.

THE FLAG WE ASKED FOR, in the Mid-summer RECORD, now waves proudly over the campus, thanks to the giver who has not divulged his identity thanks, too, to last year's Senior class for the new pulpit bible for the Seminary's chapel and thanks too to Dr. E. F. Bachmann of Philadelphia for another \$25 contribution for books for our library. . . .

FROM OUR TREASURE-TROVE

Profound interest attaches to a small Monograph of Reformation times, entitled,

*"Various Scruples of Dr. Martin Luther
Expressed at the Diet of Augsburg.*

Anno 1530

*"Item, Another Scruple on the Day of Smalkald,
the first of March of the 40th year. Entertained by
Theologues who were in attendance, whose names
are subscribed."*

*Useful and needful to read in these dangerous times, in
order that every man understand what may and what may
not be conceded in matters of religion.*

Anno 1548

(So far the title-page. The Monograph proper follows.)

Some of the scruples of the Reverend and Profoundly learned Doctor Martinus Luther, put into German for the Imperial Diet of Augsburg. Anno Domini 1530.

(This first part of the pamphlet was without doubt written at Coburg and sent to Augsburg by messenger:)

First, Since our opponents refuse to yield a single point or make even one concession, but continue arbitrarily to condemn us (so far this is what has happened always, and all our proposals have been ignored) we cannot see the possibility of an agreement. Nor is there any profit bargaining further, leaving their basic position untouched and ours condemned. That always happened in the past, and of course no agreement resulted.

Secondly, Since, however, His Imperial Majesty may not know what we are willing to concede, it is necessary to indicate line upon line what we can change and what we must leave unchanged.

Of the Article Pertaining to Doctrine

As to this Article we cannot yield. Even our adversaries have not indicated a possible error therein, as can be discerned clearly from their confutation and the arguments following; and, they (our doctrines) are considered Christian and right by all other nations without any question, because they are not only well founded in Scripture but also powerfully attested in the writings of the Holy Fathers. Besides, they are worded in a manner so mild that no Christian can take offence at them. If, however, His Imperial Majesty should wish to have an explanation of several doctrines, as for instance, *de sola fide*, *de satisfactionibus*, *de meritis*, etc., our side is willing to comply at any time.

Of the Articles Pertaining to Abuses

First, Of taking the Sacrament in both forms. From this Article we cannot cede because it is a divine act, instituted by Christ Himself. It is not fitting for any man to change or qualify God's Order

(Gal. 3). Thus it has been practised (the Sacrament in both forms) from the beginning in all Christendom for many hundreds of years, and that in all concord; and for a mark of distinction it is still practised thus in the Greek (orthodox) Church to this day, and will and must continue in the world, in some places at least, *ne excidat verbum Dei*. (Rom. 3). Our opposition agreed that this is right, according to answer handed to us.

To their request, however, that we should teach as *not wrong* to give and to take (the Sacrament) *in one form*, we cannot agree for the reasons given above. The opposition has not proved by either Scripture or the testimony of the Church Fathers that this might or should be done.

With the request, furthermore, that we dispense it *in one form* to such as may demand it, we cannot comply. They demand that we should give it *without discrimination*, as if both rites were proper. From our visitations (of schools and churches) we have often enough reported with what reservation it was given (in one form) to the weak, without, however, approving of it as proper.

To their inquiry whether we propose to *condemn* all Christians who have partaken of it in one form, deeming it proper, we answer,

First, God's Word, Command and Order must be considered as of more weight than the work, procedure or omission of Christendom, for God cannot lie, nor file on His Word. Christianity however, *can* file and err in acts and omissions. Christianity, therefore, is neither rule nor measuring rod over God's Word. God's Word, rather, is rule and canon over Christianity. Neither does Christianity make God's Word, but God's Word makes Christianity, for it is born of, increased and kept by God's Word, as says St. Peter, "Ye are begotten again not of corruptible seed but of incorruptible, through the Word of God which liveth and abideth." (1 Peter 1.) In case, therefore, one should give up or deny *one*, it should sooner be to deny Christianity than God's Word, for Christianity, as a creature, created by God's Word, is under, and less than, God's Word, by which, as by the Creator, it has been fashioned.

(*To be continued*)

R. NEUMANN.

Note: All parenthesized phrases are additions by the translator.

OPPORTUNITY FOR INVESTORS

The Seminary urgently needs generous gifts, gifts large and small, to add to its endowment fund. If the Seminary is to meet the increasingly demanding needs of the hour, if it is to play its best part in building the future of the Church, which, under God, will be determined by our theological seminaries, then its regular income must be greatly enhanced.

Happily, synodical budgets are making increasing provision for maintenance needs, but contributions from individuals for current expenses must still be looked to, to supply what is lacking.

Urgently, too, we need a new library building, to house the Seminary's great and growing stock of books, and to provide an adequate repository for our invaluable "Gruber Collection" of manuscripts and first editions. A new and beautiful chapel, to be our chief gem of architectural beauty, among the fine buildings of our lovely campus, constantly calling men to high spiritual aspiration and noble endeavor, is another dream that must become reality — tomorrow!

What opportunities to make investments that shall be recorded "where thieves do not break through and steal!" We feel assured that our friends will rally to the cause and provide for these important needs.

For fuller information, write *President Charles B. Foelsch, Chicago Lutheran Seminary, Maywood, Illinois.*

FORM OF BEQUEST

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of_____

_____ (or that certain parcel and tract of land, etc.) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

CHANGE OF ADDRESS

It is important that any change of address on the part of those to whom the Seminary Record is mailed be promptly reported to LUTHERAN SEMINARY RECORD, Maywood, Illinois.

The
Chicago Lutheran
Theological Seminary
Record

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Catalog Number

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The future of the Church will,
under God, be determined
by our Theological Seminaries.



The Chicago Lutheran Seminary Press
Maywood, Illinois

THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY

MAYWOOD, ILLINOIS

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For information address:

PROF. ELMER F. KRAUSS, D.D.

Dean of the Extension Department

1618 S. Eleventh Ave., Maywood, Illinois



THE FACULTY

CHARLES BEREND FOELSCH, *President and Professor of New Testament Interpretation.*

A.B., Wartburg College; Chicago Lutheran Theological Seminary; Ph.D., University of Pittsburgh; D.D. Newberry College; D.D., Carthage College. Sometime instructor at Susquehanna University and Gettysburg Theological Seminary. Pastorates in Pennsylvania, South Carolina, Washington, D. C., 1915-1942.

ELMER FREDERICK KRAUSS, *Professor Emeritus and Dean of the Extra-Mural Department.*

A.B., A.M., and D.D., Muhlenberg College; graduate Lutheran Theological Seminary in Philadelphia. Pastorates in Pennsylvania, 1887-1890. Professor at the Chicago Lutheran Theological Seminary since 1900; Acting President, 1912-1915; President, 1915-1920.

HENRY GRADY DAVIS, *Synod of the Northwest Professor of Practical Theology.*

A.B., Roanoke College; graduate Lutheran Theological Seminary in Philadelphia; D.D., Wittenberg College; graduate study University of Tennessee; President, Weidner Institute, Mulberry, Indiana. Pastorates in New Jersey, Tennessee, Indiana, 1916-1937.

JOSEPH SITTLER, JR., *Assistant in the Chicago Synod Weidner Memorial Professorship of Systematic Theology. The Louisa Bohn Franke Chair of the English Bible.*

A.B., Wittenberg College; B.D., Hamma Divinity School; graduate study at the Western Reserve University, and at Heidelberg. Pastorate in Ohio 1930-1943.

ERNEST THEODORE BACHMANN, *Assistant in the District Synod of Ohio Professorship of Historical Theology.*

A.B., Haverford College; A.M., Harvard University; B.D., and S.T.M., Lutheran Theological Seminary in Philadelphia; graduate study at the Universities of Tuebingen, Erlangen, Chicago. Pastorates in Pennsylvania and Delaware, 1938-1942.

Pittsburgh Synod Passavant Memorial Professorship of Missions.*

VICTOR IMMANUEL GRUHN, *Instructor in Hebrew.*

A.B., University of Minnesota; B.D., Northwestern Lutheran Theological Seminary; graduate study, University of Chicago. Pastorates in Minnesota and Illinois, 1938.

WINNIFRED ERICKSON, *Instructor, Oratory and the Art of Expression.*

GEORGE BARTHOLOMEW ARBAUGH, *Lecturer in Philosophy.*

A.B., Carthage College; B.D., Hamma Divinity School; A.M. and Ph.D., University of Iowa; graduate study, University of Leipzig. Professor of Philosophy, Carthage College, 1936-43; pastorates in Iowa and Wisconsin.

OSCAR N. OLSON, *Lecturer in Old Testament.*

B.A., Augustana College; graduate, Seminary; graduate study in Old Testament, Mt. Airy Seminary, two years, Yale, one year. Professor, Augustana Seminary, 1927-31. D.D., Bethany College.

ARMIN GEORGE WENG, *Lecturer in Church Polity and Administration.*

B.D., Lutheran Theological Seminary in Philadelphia; M.A., University of Pennsylvania; Ph.D., Yale University; D.D., Carthage College. President of the Illinois Synod.

*Work at present shared by members of the faculty.

CALENDAR, 1944-1945

The Graduate School

Summer Session begins Monday, July 31, 1944

THE UNDERGRADUATE SCHOOL

Opening Service.....	10:30 a.m., Tuesday, September 5, 1944
First Quarter.....	Wednesday, September 6 to November 22, 1944
Second Quarter.....	Monday, November 27, to February 17, 1945
Christmas Recess.....	December 22, Noon, to January 2, 1945
Seminary Work Resumed.....	7:45 a.m., Wednesday, January 3, 1945
Third Quarter.....	Monday, February 19 to May 9, 1945
Senior and Graduate Theses due at Noon.....	Monday, April 2, 1945
Baccalaureate Service.....	Sunday, May 6, 1945
Pastors' Convocation.....	Monday to Thursday, May 7-10, 1945
Alumni Association Meeting.....	4:00 p.m., Tuesday, May 8, 1945
Annual Seminary Dinner.....	7:00 p.m., Tuesday, May 8, 1945
Commencement—The Chapel.....	8:00 p.m., Wednesday, May 9, 1945
The Graduate School—Summer Session Begins	Monday, July 30, 1945

Metropolitan Elevated trains are a convenient means of travel between Chicago and Maywood. Trains marked "Maywood-Westchester" leave Chicago's "Loop" stations at twelve-minute intervals. All trains stop at Eleventh avenue station, two blocks north of campus.

THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. XLIX

MAYWOOD, JANUARY, 1944

No. 1

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,
under Act of March 3rd, 1879.

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October.

Subscription price, per year, to all parts of the United States and Canada, 25 cents. In remitting, please send postal money order or stamps.

Address: The Chicago Lutheran Theological Seminary, Eleventh Ave. and Van Buren St., Maywood, Ill.

THE GRADUATE SCHOOL SUMMER SESSION 1944

DATES. The Graduate School will open on Monday, July 30, and will close on Friday, August 18. This term includes fifteen school days.

Courses which normally require a full quarter for completion will be compressed into an intensive schedule of lectures and study. Each course will meet twice daily, Monday through Friday. Total lecture hours per course, 30.

COURSES AND CREDITS. The following courses are offered for the session of 1944:

1531. Advanced Ethics. The Rev. Dr. W. H. Greever.

***1681. Pastoral Work and Personal Counselling.** The Rev. Dr. Russell L. Dicks, Chaplain, the Wesley Memorial Hospital.

1751. Objectives and Resources in Preaching. The Rev. Dr. H. Grady Davis.

(An additional course, arrangements for which are not fully completed, will be announced in the Spring RECORD.)

*This course will be given at the Wesley Memorial Hospital, Outer Drive, Chicago. The course comprises lectures, seminars, supervised pastoral work in the Wesley Hospital. Written reports on supervised bedside calling will be submitted to Mr. Dicks in critical conferences.

A course may be taken for full credit (lectures plus reading assignment), or it may be taken for half-credit (lectures plus minimum reading). No course, however, may be left at half-credit; the reading required for a course taken at half-credit during the summer term must be done before the opening of the next graduate session, and an examination thereupon satisfactorily passed before the commencement of the next term of residence.

A student may register for one full credit course, or two half-credit courses in any summer term. The full credit plan is suggested for those who do not have access to adequate libraries.

ENROLMENT AND FEES. The enrolment is limited to 30 resident students. This limitation will permit each student to have a single room in the dormitories, and will permit individual conferences with the instructor.

The tuition fee is \$15 per course. An additional registration fee of \$5, payable with application *not later than June 1*, covers secretarial help, room service.

Arrangements will be made for the serving of all weekday meals in the Seminary refectory during the summer session. The cost will probably not be in excess of \$7 per week.

REQUIREMENTS AND DEGREES. For the degree of S.T.M. a student shall complete the equivalent of one full academic year in the graduate school. Two summer sessions or the equivalent must be spent in residence; additional required work may be completed in extension. In exceptional cases the requirements for work done in residence may be modified by action of the Faculty.

Credits earned in summer and other sessions of the graduate school shall be applicable toward the requirements of the projected S.T.D. degree. The Doctor's Degree in Sacred Theology may be conferred upon candidates who have earned their S.T.M. degree, have completed at least one full additional academic year in residence, and have satisfied all other requirements for that degree.

ANNUAL CONVOCATION

Plans are well advanced for the annual convocation week May 8-11. In the Spring issue of the RECORD the complete program will be announced, and full details supplied. It is possible at this date, however, to make preliminary announcement of the following items.

Prof. F. W. Buckler, a recent president of the American Church History Society, the distinguished professor of Ecclesiastical History at the Oberlin Graduate School of Theology, has sent us his outline for four lectures. Prof. Buckler is an able representative of the position in New Testament scholarship which has long maintained that the secret of a vital New Testament interpretation lies hidden in an understanding of the eastern character of the religious culture of the first century. His lectures, the fruit of many years of research in the pre-Christian religious literature of the near-orient, are eagerly awaited.

Assistant Professor Sittler of the Seminary faculty has in preparation a series of four lectures under the general title, "Reading and the Religious Imagination."

The Rev. Dr. G. L. Elson Ruff, an alert member of the staff at the United Lutheran Publication House, will be with us for two lectures. The titles will be given in the Spring RECORD.

The dormitories will be available to the limit of their capacity, and meals will be served at the refectory. A registration fee, partly to defray the expenses of the convocation, is payable upon registration.

These convocations are planned to supply solid food for the head and delightful fellowship for the heart. We cordially invite you to be with us for the 50th commencement week!

There will be two lectures during the period in the general field of music and the worship of the church, by an authority in the field. We are in correspondence with several men; definite announcement will be made in the Spring.

LIBRARY ADVANCE

A significant trend in the Seminary's program is the marked advance in student use of the library. Several factors are playing a part in this development. Straight-out "text-book teaching" has been discarded. Collateral reading and research assignments are an integral part of the courses in every department.

Another encouragement to daily use of the library on the part of all students is the rapidly expanding stock of books, catalogued in keeping with the Library of Congress system. Every work-day sees its list of books added to the number immediately available to the borrower. The cataloging process has brought some rare finds to light. Indeed, not many seminaries have a more worthy collection of theological writings published prior to 1920. Through special grants, and generous gifts of individuals the many items missed during the past twenty-five years are rapidly being added to the collection.

A third factor is the library's improved physical setting. The whole second floor of the administration building is now library space. Stacks are now readily accessible; a second reading room is in use; the lighting is improved; supervision is professionally competent; and the library hours have been increased.

The faculty counts the larger use of the library a significant academic advance. The ministry needs men who are not merely competent in their practical, professional duties—"the tricks of the trade," to borrow President Hutchins' striking phrase. The ministry needs men given to the discipline of solid thinking, men who know principles, including the what and why of the Christian faith, men able to explore intelligently the ramifications of every finally important question plaguing the soul of man, and discover the adequate answer. The library advance helps the Seminary to move in the direction of supplying that primary need. In the class room, the personality of

the teacher communicating essential truth to the student—in the library, great souls of yesterday and today speaking to him through their books: here is promising team-work toward supplying tomorrow's greatest need—a better ministry.

This development in the use of our library facilities will quicken the imagination of our friends to see the importance of a new library building at any early date. What we now have will do for the moment, but not for tomorrow. Tomorrow we must have the new library if the Seminary is to continue its academic forward march.

A suitable building has been planned. It promises convenient reading rooms, uncramped catalog and stack rooms for 50,000 books, fire proof vaults to house invaluable manuscripts like the Gruber treasures, museum space for our growing collection of American *Lutherana*, work rooms, seminar rooms, and all the other essentials of a first class library structure. Tomorrow we must have it—and we will have it, too! For money is plentiful today, our friends see the need, and God will bless the venture.

The October number of the RECORD told in fuller detail of what is planned, and presented a full page picture of the new library to be. Readers who missed that number are invited to write for a copy. Other information, too, will be promptly supplied, on request. Gifts, large or small, are of course acceptable at any time. Please visit the Seminary and talk with the President about what you have in mind, or write him freely, at your convenience.

Tomorrow, a new library on the Seminary campus!

CHAPEL

"While we await what we need . . .

Let us beautify what we have . . ."

—WALTER PATER.

A preliminary architects' study for a new chapel for our Seminary was reproduced in the last RECORD. The site designated for this addition to our physical equipment is the northeast corner of the campus. Faculty and students look forward eagerly to the day when our daily services of worship, seminary religious functions, and practice classes in liturgics and homiletics may be held in an inviting and beautiful place.

But pending the coming of that day and as a heartening evidence that what they hope for they are ready to work for,—the students undertook this Fall completely to rebuild the chancel in the present chapel room in the Commons building. By recessing the organ into a chancel wall on the north side of the room, and by building a sacristy on the south side, a chancel 9 feet in depth was provided. A

complete new painting of the remainder of the wall space is in progress, and will bring the entire room into harmony. A deep red dossal, the gift of simple and appropriate clergy stalls, a pulpit, and an altar rail designed by one of the students and built and given us by a loyal layman in Indiana,—have all combined to do incredible and beautiful things to our temporary chapel.

Funds for the rebuilding were provided entirely by the students; and the work was planned and supervised by a student committee. We take this opportunity to express our hearty thanks to the student body for their devout and energetic action toward the beautification of the present chapel. The work was soundly planned, discriminatingly designed, quietly done.

And all of this with its immediate effect upon our daily devotional services, makes us the more ardently long for the day when what has been done as a temporary expedient may be done permanently in a chapel that shall in its beauty and its strength be to our quadrangle what our faith is to our common life—a delight and a witness!

SELECTIVE SERVICE SPEAKS

A Statement of Policy Regarding Summer Vacations of Theological Students from Selective Service

In the Selective Training and Service Act of 1940, as amended, provision is made for exemption from training and service of students who are preparing for the ministry in theological or divinity schools which schools have been recognized as such for more than one year prior to September 15, 1940. This is a congressional recognition, on the one hand, of the importance to the national welfare of ministers of religion and students who are preparing for the ministry. It probably is a recognition, on the other hand, of an existing or anticipated shortage during time of war of persons trained in or training for the ministry. Under either or both considerations it should become the war-time responsibility of theological and divinity schools to train men for the ministry as thoroughly and as rapidly as possible. Students preparing for the ministry should not expect to enjoy an exemption from training and service and, at the same time, to devote no more time and effort to their training than they would in peace-time. Theological and divinity schools should accelerate their courses and place their training on the same twelve month year-around basis as is necessary in other fields of education during this critical period in our national history.

We are not prepared to say, as a matter of policy, that a student who was preparing for the ministry and was classified in Class IV-D should lose that classification by reason of an extended summer vacation period, but it is the policy of this headquarters that if a local

board or board of appeal determines that such a registrant, during his summer vacation, has ceased to be a "student preparing for ministry" and reclassifies such student as available for military service, this headquarters will not normally look with any favor upon a request for administrative action to have the case of such registrant reconsidered or reviewed.

To meet the situation outlined in the above official statement from Selective Service headquarters, the executive committee of the Seminary's Board has given to the President of the Seminary, in consultation with the presidents of supporting synods, the duty of making arrangements for "summer internships" for all students of the Seminary who will not have completed their seminary work at the close of the present academic year. They will thus continue to be, during the summer months on full time active duty in preparation for their future ministry, and therefore cannot possibly lose their present proper classification under the terms of the Selective service act.

BOOKS

LAND OF SUSPENSE, by *Eivind Berggrav*. Translated from the Norwegian by O. Herbert Aanestad. Augsburg Publishing House, 1943. 144 pp. \$1.50.

To look at the land and people of Northern Norway through the generous eyes of Bishop Berggrav, is to uncover the very roots of a strength and courage, since proven indefeatable. The war is not in this book, for it was written in 1937. It is a book of church-visitation, of statesmanship, and of the appreciation of life. The clerical reader will get a master lesson in catechetical questioning. He will see how real religion is when it comes the hard way. Besides this, he will see Norway and its people with a realism that will make him feel he has been there. And, if he's like this reviewer, he will choke up at the reassuring sight of sheer human dignity.

THE GLORY OF GOD, by *Georgia Harkness*. Poems and Prayers for Devotional use. Abingdon-Cokesbury, 1943, 125 pp. \$1.00.

Good religious poems and hymns are not written by calculated intent. Of the fifty pieces in this book, eight or ten show genuine feeling, mostly when not seeming to talk religion. The rest are what we've come regretfully to expect in devotional verse: the easy outlines, the conventional concepts, the facile but derivative phases. There is a good sense of form and a warm-hearted social consciousness.

The fifty prayers are better. Like the poems, they move within restricted limits of moral idealism—the glory attainable by men rather than the glory of God. But they show an unusually wide range of situation and objective, and the language has gained strength by clipping off the blossoming sprays.

LUTHERAN CONFESSIONAL THEOLOGY, by *C. H. Little*. Concordia. St. Louis, 1943, 185 pp. \$1.25.

Dr. Little teaches dogmatics at our Seminary at Waterloo, Canada. He did his graduate work in theology at our Chicago Seminary. The present volume is a clean, forthright, scriptural setting forth of great Christian tenets, "Doc-

trines of the Augsburg Confession" and "Doctrines of the Formula of Concord." For the Christian who would "add to his faith, knowledge" this is an eminently useful book. Here is easy reading, and as Dr. Graebner makes plain in his introduction, it is worth reading . . . and making one's own.

LUTHER'S LIFE, by *Ingeborg Stolee*. Minneapolis, Augsburg Publishing House, 1943, 157 pp. \$1.50.

One of the finest collections of pictures illustrating the life of Luther. The biography itself is fluent but perpetuates fancy as well as fact; an unfortunate characteristic of so much popular writing about Luther. Appended are the three ecumenical creeds and the Augsburg Confession.

WHAT IS A MATURE MORALITY, by *Harold Titus*. New York, Macmillan, 1943. \$2.00.

The book fails to give a clear cut answer to the question it proposes. What is said is true enough, for the most part, but hardly new—one has a feeling the tale has been told elsewhere long since. And one misses the emphasis on the vital need—first, conversion, a re-orientation of life, by the grace of God. A mature morality—"If ye fulfill the royal law according to the Scripture—'Thou shalt love thy neighbor as thyself—ye do well.'" Right roots, good fruits!

EDIFYING DISCOURSES, by *Soren Kierkegaard*. Vol. I, 1943, Augsburg Publishing House. \$1.50.

The "mighty Dane" is at last coming into his own in America. This little book of sermons, the first of four to be translated, will not receive the attention of the philosophers as will S. K.'s philosophic masterpieces. But for the preacher these are more understandable and inspiring. The "beauty of holiness" becomes apparent here, yet with no lack of Kierkegaard's surgical probing and exactness.

THE CHURCH AND PSYCHOTHERAPY, by *Karl R. Stolz*. 1943, Abingdon-Cokesbury Press. \$2.50.

The book is valuable but disappointing, particularly in that it is the author's final work. Its theology is elementary, and grossly immature, e.g., in identifying "the church" with such "organizations" as reported in the *Yearbook of American Churches*! Again, we read that one can acquire faith in God as he acquires skills, i.e., by the laws of learning! Even much of the psychotherapy is trite or unimpressive. Yet there are illuminating passages, as "The Vocational Neuroses of the Minister." Though the book is not great the need that it addresses is great.

THE SILENT BILLION SPEAK, by *Frank Laubach*. New York, Friendship Press, 1943. Cloth \$1.00, paper 60 cents, 201 pp.

If this doesn't awaken you like a cold shower, not much in print will. You need this story of the three out of every five in mankind who can't read. Infectiously the author relates the solution of illiteracy to the expansion of Christianity and the demands of a new era in the churches' overseas missions.

HOW THE CHURCH GROWS IN BRAZIL, by *J. Merle Davis*. New York, International Missionary Council, 1943, 167 pp.

Helpful survey, competent and well done. Worth reading, should be listed for your Missionary Society. The possibilities and challenge almost stagger the imagination. Missing link: a fuller word about the Lutherans. Reason: their isolationism.

THE EARLIEST GOSPEL, by *Frederick C. Grant*. 1943, Abingdon-Cokesbury, \$1.50.

A literary artist is at work here, and a scholar, too. With swift deft strokes, Dr. Grant's pen gives us a dozen vivid chapters on St. Mark's gospel, how he believes it came to be, and what he thinks its teaching is. There is gold here and many a sparkling gem for him who knows how to quarry, and is able to separate the metal that is precious from that which merely glitters. Caveat emptor! The author holds no evangelical doctrine of inspiration.

THE LEGACY OF THE LIBERAL SPIRIT, by *Fred G. Bratton*. 1943, Scribner's, \$2.75.

Appreciative chapters on thinkers at variance with evangelical Christianity. Origen, Erasmus, Voltaire, Thomas Paine, Theodore Parker, Charles Darwin, John Dewey, and other men of kindred spirit, stride across these pages like the giants they were. Unlike the author, we count what these men believed about God, and man, taken as a whole, at odds with Truth. What damage, Origen and his neo-platonic notions have done the Cause of the Gospel! Nevertheless, we are with Dr. Bratton in holding out to the last for the liberal's right—for any man's right—to think and say what he pleases, freely! "They say? . . . Let them say!"

DAILY LIFE IN BIBLE TIMES, by *Albert Edward Bailey*. New York, Charles Scribner's Sons, 1943, 360 pp. \$3.00.

A first-class and fascinating book. Makes use of latest archaeological findings and scholarly research, but remains popular. Better than wartime paper would have made the bright cuts brilliant additions to the text. Treats aspects of social and religious life from Abraham to Paul.

THE LADDER OF PROGRESS IN PALESTINE, A STORY OF ARCHAEOLOGICAL ADVENTURE, by *Chester Charlton McCown*. New York, Harper & Brothers, 1943, 387 pp. \$3.50.

The best account we know of, which brings archaeological Palestine up to date for pastor and layman. The author is a former Director of the American School of Oriental Research in Jerusalem. One follows archaeological expeditions to Jericho, Samaria, Jerusalem, Gerasa, and a dozen other places, and captures the fragmentary stories of pre-history. The net result is a deepened appreciation of Palestine and the Bible.

THE FIVE BOOKS OF MOSES, by *Oswald T. Allis*. Presbyterian and Reformed Publishing Co., Philadelphia, 1943, 319 pp. Price \$3.00.

The book is a vindication of the authenticity of the Pentateuch as over against the Graf-Wellhausen theory and the modern view of the age and origin of the five books of Moses. The work is not confined strictly to the Pentateuch but deals with the entire Old Testament problem. While refuting the claims of the higher critical views the author is not merely negative but offers logical arguments for a positive position on as sound a scientific basis as that claimed by the higher critics themselves. Dr. Allis contends that while the evolutionary philosophy of history may be legitimate in other fields it is inadequate in the field of religion since by its very definition it excludes the possibility of revelation upon which religion bases its authority.

THE EVANGELICAL CHURCH IN THE RIVER PLATE REPUBLICS, by *Merle Davis*. New York, Internat. Missionary Council, offset, 1943, 118 pp.

Another survey product of the 1938 Madras Conference. Stimulating, suggestive and informative. Companion to the Brazil study.

MESSIAHS, THEIR ROLE IN CIVILIZATION, by *Wilson D. Wallis*. Washington, D. C., American Council on Public Affairs, 1943, 217 pp. \$3.00 cloth, \$2.50, paper.

An anthropologist contributes readings in the Messianic field. Self-styled religious leaders, especially in Chapter Five, are revealing subjects for study. Thought-provoking, particularly the analyses in the closing chapters. Collateral for Christ's warning, "Beware of false prophets."

BURMA DIARY, *Paul Geren*. New York, Harper & Brothers, 1943, 59 pp. 50 cents.

Notes on suffering, by an American medical assistant in Burma. Some rare insights into the New Testament meaning of suffering and service. The revelation of thoughts during a tragic exodus should awaken the stay-at-homes with a new sense of Christian brotherhood.

TOWARD LUTHERAN UNION, by *Theodore Graebner and Paul E. Kretzmann*. S. Louis, Concordia Publishing House, 1943, 240 pp. \$1.50.

A "Scriptural and historical approach" to one of American Lutheranism's vital problems. It clears up several popular misconceptions regarding verbal versus mechanical inspiration, prayer fellowship, unionism and the like. It represents the fruit of twenty-five years of observation and study. The entire discussion revolves "around one word of the New Testament . . . 'It is written'." and "The author's claim no originality," even some leading Missourians are disappointed that this book does not go far enough toward Lutheran union.

CONSTANTINE THE GREAT, by *Lloyd B. Holsapple*. New York, Sheed and Ward, 1942, 469 pp. \$3.00.

The usual inconclusive sources, mainly Eusebius and Lactantius, with others frankly legendary, are handled in a popular, uncritical fashion to give an interesting picture of the first Christian Emperor and the Church of his time. The historian and the propagandist, being one, must make double-talk: The sources are all biased, unreliable—why, after all these centuries, should we not believe the stories they tell? Instability and laxness of Christians is inevitable in time of extended peace—"Catholics" are those permanently in the peace and obedience of the bishop of Rome. The defense of truth and the formulation of the Nicene theology were necessary. It was a mistake to call Councils when the pope had all along given the answer "without entering into niceties of philosophical explanation." The Edict of Milan announced a distinctive principle, true freedom of conscience. Constantine's great blunder was to encourage discussion instead of appealing to the bishop of Rome and enforcing his decisions.

A COMPEND OF LUTHER'S THEOLOGY, by *H. T. Kerr*. Philadelphia, 1943, The Westminster Press.

A useful collection of portions of Luther's writings arranged under the capital topics of theology. It is to be regretted that for a source the compiler did not use the definitive Weimar edition.

BUT CHRIST DID RISE, *edited by Paul Z. Strodach*. 1944, The Muhlenberg Press. \$2.00.

Another volume in the perennially popular Lutheran Lenten series, with appropriate sermons by eighteen United Lutheran clergymen. Great Passiontide themes, rich in preaching values for grave days.

AND HELL LAUGHED, *by R. R. Belter, D.D.* 62 pp., 1944, Lutheran Literary Board, price not given.

Forty-four scriptural essays in field of apologetics. Dr. Belter is president of the Wartburg Synod.

NOTABLE TITLES FROM RECENT ACCESSIONS

ENCYCLOPEDIA OF THE SOCIAL SCIENCES, *edited by E. R. Seligman*; Vols. I-XV in eight books. Macmillan, New York, 1943., \$45.00.

FROM JESUS TO PAUL, *by J. Klausner*; Macmillan, New York, 1943, \$3.50.

DER JUNGE LUTHER, *by H. Boehmer*; Flamberg Verlag, Gotha, 1925.

TRAINING IN CHRISTIANITY, *by Soren Kierkegaard*; Oxford U. Press, New York, 1941, \$3.50.

CONCLUDING UNSCIENTIFIC POSTSCRIPT, *by Soren Kierkegaard*, Princeton U. Press, 1941, \$6.00.

EDIFYING DISCOURSES, *by Soren Kierkegaard*; Vol. I, Augsburg, Minneapolis, 1943, \$1.50.

ROCKEFELLER MCCORMICK NEW TESTAMENT, *edited by E. Goodspeed*, Vol. I Facsimile, Vol. II Minatures; Vol. III Text, The U. of Chicago Press, 1943, \$57.50.

KINGDOM OF GOD AND SON OF MAN, *by R. Otto*; Zondervan, Grand Rapids, 1942, \$1.50.

I AND THOU, *by M. Buder*; Scribner's, New York, 1937, \$1.25.

HISTORY OF ANCIENT AND MEDIEVAL PHILOSOPHY, *by B. Fuller*; Holt, New York, 1938, \$2.20.

ST. FRANCIS OF ASSISI, *by G. K. Chesterton*; Doubleday-Doran, New York, 1924, \$1.50.

DECLINE OF THE WEST, *by Oswald Spengler*; Knopf, New York, 1939, \$5.00.

CHURCH AND STATE IN LATIN AMERICA, *by J. L. Mecham*; U. of North Carolina Press, \$4.50.

MARCION AND THE NEW TESTAMENT, *by John Knox*; U. Chicago Press, \$2.00.

NEW TESTAMENT MSS. IN AMERICA, *by K. Clark*; University of Chicago Press, 1937, \$5.00.

FUNDAMENTALS OF GENERAL PSYCHOLOGY, *by J. Dashiell*; Houghton-Mifflin, Boston, 1937. \$3.25.

PRINCIPLES OF CHRISTIAN ETHICS, *by A. Knudson*; Abingdon-Cokesbury, 1943, \$2.75.

INTERNATIONAL STANDARD BIBLE DICTIONARY, 5 VOLS., *edited by Orr*. Erdmans, Grand Rapids, 1943, \$32.50.

A HISTORY OF MODERN PHILOSOPHY, by W. K. Wright; Macmillan, New York, 1941, \$3.00.

WHO IS MY PATIENT, by R. L. Dick; Macmillan, New York, 1943, \$1.50.

PRINCIPLES OF ABNORMAL PSYCHOLOGY, by Maslow and Mittelman; Harpers, New York, 1941, \$3.00.

THE ENCYCLOPEDIA BRITANNICA, *The Thirteenth Edition*; The University of Chicago Press, \$168.50.

SOCIAL WORK YEAR BOOK, edited by R. H. Kurtz; The Russell Sage Foundation, New York, 1943, \$3.25.

ILL FARES THE LAND: MIGRANTS AND MIGRATORY LABOR IN THE U. S., by Carey McWilliams; Little Brown, Boston, 1942, \$3.00.

RURAL PUBLIC WELFARE, by Grace Browning; University of Chicago Press, 1943, \$4.00.

ENGLISH SOCIAL HISTORY, by G. Trevelyan; A Survey of Six Centuries, Chaucer to Queen Victoria, Longmans Green and Co., New York, 1943, \$3.75.

Library

About 20,000 volumes constitute the Seminary's library, which temporarily occupies the entire second floor of the administration building. Stack rooms, together with a well lighted reading room, provide the students with convenient facilities. The re-cataloging of the books, according to the Library of Congress system, is now being completed.

The Seminary thanks all who have given books, or funds for their purchase, during the past year. There is still need for additional volumes. After the war, the entire library, together with the priceless Gruber collection, is to be housed in a new fire proof building. Friends of the greater Church of tomorrow can do no better than invest their money in the Seminary's program. Address the President, please, for fuller information.

THE GRUBER COLLECTION

The late Dr. L. Franklin Gruber, President of the Seminary from 1926 to 1941, was one of America's distinguished theologians.

Through many years a lover of scholarly lore, he early became interested in ancient manuscripts and original editions of important works published during the century of the Reformation.

His magnificent collection, including among a host of rare items, one of the oldest and best cursives of the New Testament, and copies of the original editions of Erasmus and Luther, is said to be one of the three or four best collections of its kind on this continent.

Pending the erection of the new library building we hope for, the collection is housed in one of Chicago's banks, safely kept in its vaults.

By direction of the Seminary Board, one of its members, Dr. R. Neu-

mann, in his own right an authority in this field, is cataloging the many items. When this difficult task is done, the collection will prove of vastly increased value to the Seminary's own program and also to scholars and specialists in other institutions.

THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY

The pioneers chose wisely when they selected Chicago as the home for the Seminary. Chicago is preeminent in education, the very center of higher learning in America. It has six universities, eight law schools, six medical schools. Chicagoland is also America's center of theological education. Every leading denomination has a theological seminary here.

Chicago libraries, with their more than five million volumes, many of them cultural institutions conceived on a magnificent scale, add to the advantages at our Seminary students' disposal.

The Lutheran Church is numerically the largest protestant denomination in the city. All of the larger synods and nationalities are represented. Here are many influential congregations, with up-to-date church plants, where all forms of organized church and social work are carried on. The two hundred Lutheran churches give the student ample opportunity to see in operation the various methods of church work. Under guidance of our director of field work, each student will have an increasing share in clinical training. Students assist pastors, on occasion supply vacant pulpits, teach Sunday School, have a part in choir work, and thus are close to the practical life of the Church. Also contemplated in the increased practical emphasis are field trips and guided institutional visiting.

The United Lutheran Church, the Synodical Conference, the Norwegian Lutheran Church in America, the Augustana Synod, the Danish, the Finnish, the Slovak, and other synods, are all represented in the area, some with many congregations and institutional interests.

With its many-sided activity, our Seminary is contributing not a little to a growing comradeship among the synods, and to a true agreement in the Faith, which will surely, one day, by God's guidance, issue in the birth of the longed for, unified Lutheran Church of this country.

What an opportunity for the student to know at first hand the trend of the Church's life, to become personally acquainted with today's Lutheran leaders, and to identify himself with the ecumenical movement. No wonder a dozen and more nationalities, through the years, have been represented in our student body. Here, whatever synod he comes from, the student will consciously and unconsciously share with others the best that his own synod gave to him, and giving and receiving thus, little by little, the solidarity of the Church is advanced.

SUBURBAN LOCATION

The Seminary was founded in 1891. After nineteen years of expanding service on the site of the present Wrigley Field on the north side of Chicago, the institution moved to Maywood. This suburb of Chicago numbers nearly 30,000 inhabitants. It is within easy reach of downtown Chicago.

Much may be said for the Seminary's location at Maywood. It has the advantage of being close enough to the great city to afford easy access for students and faculty, yet far enough away to avoid the distracting turmoil of the metropolis.

The Seminary's property includes fifteen acres of ground. Eleven buildings, up-to-date, well equipped, comfortable, and free of funded debt, provide for the physical needs of the Seminary family.

The aim of the Seminary has consistently been one of service to the Church and the Church's Lord. To this end it has endeavored to keep abreast with the ever-growing demands for better trained ministers to meet the continually increasing complexities of the life of our time. The pew of today requires more of the Church's pulpit than did the pew of yesterday. Before admitting its students, the Seminary carefully considers their spiritual, intellectual, and personal qualifications. Here is a challenge to the best young men to prepare for a life of service in the ministry. True to the principles of its founders, and true to its supporting synods, the Seminary has continued to hold to the unchanging truths set forth in the great Confessions of the Church, upon the basis of God's Word.

STANDARDS AND STUDENTS

Academically, the Seminary is a graduate-professional school, offering a standard three year's theological course, leading to the degree of Bachelor of Divinity, (B.D.). The academic year is divided into three terms, each of eleven weeks.

Many men from Lutheran general bodies other than the United Lutheran Church have received their theological education, either wholly or in part, in this institution. A great number of pastors and teachers have also extended their studies through the Extension Department of the Seminary.

GRADUATE WORK IN RESIDENCE

The Seminary's post-graduate program is now reconstructed, and in process of further development. The 1944 summer session, fuller announcement of which is made elsewhere in this issue of the RECORD, begins Monday, July 31. It offers courses carrying credit

toward advanced theological degrees. Graduates of the Seminary, and of other approved theological schools, are eligible for admission. Dormitory rooms are of limited number and the total is restricted. Early registration is advised. As described on another page, graduate work may also be done in extension.

ALUMNI

The graduates of the Chicago Seminary labor in thirty states, in Alaska, Canada, Sweden, Germany, the Virgin Islands, India, Africa, British Guiana, Japan, and China — some as foreign missionaries, some as professors in other educational institutions, but the great host of them in the active pastorate. A large number of the Seminary's graduates are now with the Armed forces of the Nation, serving as Chaplains in the Army or Navy.

CONTROL

The Seminary is controlled by the supporting synods: Illinois, Wartburg, Indiana, Michigan and Pittsburgh. All of the Seminary's Directors are elected by these synods of the United Lutheran Church in America. As other synods join in the support of the Seminary, representation on the Board will also be given them.

REQUIREMENTS FOR ADMISSION AND FOR GRADUATION

The degree of A.B., or its equivalent, from a recognized college or university, is a primary requirement for admission, together with evidence of the necessary mental and spiritual endowments, and a sure sense of God's call to prepare for the ministry.

Preparation: a good foundation in Greek, with considerable knowledge of the Latin language. No student of the New Testament, it has been pointed out, can do without Greek, and no one can be a real master of the English language without knowing Latin. The student's preparation should also include an acquaintance with philosophy and its ever-recurring problems. College courses in literature, history, psychology, logic, sociology, general science, and kindred subjects, are also well-nigh indispensable to the student who hopes to be a minister of the gospel.

Application blanks for admission to the Seminary will be furnished on request. The prospective student will fill in the blank and mail it to the President of the Seminary, together with an autobiographical sketch, a recommendation from the pastor of the applicant's congregation, letters from two other reliable acquaintances, and a certificate of

health signed by a practising physician. A transcript of credits and a letter of commendation from the college or university from which the student graduated will also be required. In addition, a student coming from another Seminary must furnish a letter and a transcript of credits from the Seminary he attended. A conference with each student is held by the faculty, at the time of entrance. The first term of the Seminary's year is a probationary period for new students, who, after approval by the faculty, are formally admitted to the Seminary family at a matriculation service held in the Seminary chapel early in the second term.

For the degree of B.D. a superior general average in all courses is necessary, together with a satisfactory grade in the comprehensive examinations at the close of the Senior year.

EXPENSES OF STUDENTS

The Seminary provides, free of charge, a steam-heated, electric-lighted, and adequately furnished room. A contingent fee of \$30.00, paid annually in advance, by every student, helps meet expenses of the services of the matron, etc. There are no additional fees except the graduation fee of \$10.00. Students pay for their own laundry. To cover his share of the cost of laundering dormitory bed linen, the student pays to the person in charge of this service the sum of \$5.00 per year. All obligations must be met promptly when due. Students buy their own books, and share the cost of mimeographed materials used in the courses. For expenses to extension students, see statement of the Extension Department.

Rooms may not be occupied during the summer months, as the dormitories are closed until the beginning of September.

For the use of the Student Boarding Club, the Seminary provides a building, with fully equipped kitchen and dining hall. The Club is composed of all resident students. All matters of management are directed by the Club, under rules approved by the Seminary. This student cooperative keeps the costs low as possible, though the first consideration of the Club and its student management is to assure well-balanced, wholesome meals for all. During 1943-1944 to date, the cost to each student was \$5.50 per week.

Students must furnish their own blankets, comforters, etc. The bed linen is provided by the Seminary.

HOW TO REACH MAYWOOD

The Seminary is reached from Chicago by the Metropolitan Line of the Chicago Rapid Transit Company. "L" trains marked "Maywood-Westchester" leave the "Loop" at 12-minute intervals, and may be boarded at any of its stations. All trains stop at Eleventh Avenue,

Maywood, only two blocks north of the campus. The station of the Chicago and Northwestern, with frequent suburban trains, is little more than a mile away.

How to ship trunks. Baggage should be checked through to Chicago. Checks should be brought to the Seminary and delivered at once to the caretaker or to the authorized transfer agency. This is the cheapest and best method. Freight should be addressed, "Care of Lutheran Seminary, MAYWOOD, ILLINOIS."

FELLOWSHIPS AND CLERKSHIPS

The funds at present available for use toward the payment of Fellowships and Clerkships are the following:

The **Charles Sidney Passavant Foundation** of \$5,000, established in 1894 by Mrs. Jane R. Passavant as a memorial to her husband.

The **Oliver P. Boord Foundation** of \$1,000, established in 1894 by Mrs. Johnanna P. Boord as a memorial to her son. The interest of this sum is yearly to be used to assist a deserving student, (1) who is willing to work in the field of Home Missions, and (2) who does not use tobacco in any form.

The **Henry Jarecki Foundation** of \$10,000, established in 1897 by Mrs. Elizabeth Jarecki as a memorial to her husband.

The **Oscar O. Smith Memorial Fund** of \$1,000, established in 1916 by Mr. and Mrs. C. A. Smith as a memorial to their son.

The **John C. Hager Clerkship** of \$1,000, established in 1916 by a bequest of Mrs. Margaret H. Hager.

The **John W. Rumple Memorial Fund** of \$2,000, established by Mrs. Rumple as a memorial to her husband, the Rev. John W. Rumple, Ph.D.

The **Charles A. Fondersmith Fund** of \$5,000, established by Mrs. Charles A. Fondersmith as a memorial to her husband.

The **Mrs. Emma Barr Fund** of \$200, established by a gift of Mrs. Emma Barr, Lancaster, Pa.

The **Miss Mary Reiber Fund** of \$3,000, established by a bequest of Miss Mary Reiber, Butler, Pa.

The **Mrs. Marie Shambaugh Fund** of \$5,000, established by a bequest of Mrs. Marie Shambaugh, Jewett, Ohio.

The **Mrs. William Meyer Fund** of \$650, established through a gift from Mrs. William Meyer, Chicago, Ill.

The **Miss Martha E. McCulley Fund** of \$2,000, established by a bequest of Miss Martha E. McCulley, Lancaster, Pa.

One other fund, of \$1,200, is on hand, but the income is not available at this time.

THE DEPARTMENTS OF INSTRUCTION

I. The Holy Scriptures

The basic aim in this department is to bring the student face to face with Jesus Christ, and make Him a living reality in the student's life. The English Bible courses are a first means to this end. Here the

facts about our Lord as the divine-human Saviour are sought in the inspired records. These courses are properly listed first in the curriculum, for they set its key and tone. The intention is to help the student to a steadily maturing faith in our Lord, through an intimate, detailed study of the Word.

Exegetical courses, on the basis of the original languages, constitute the second group of studies in this department. Selected portions of scripture are brought under microscopic scrutiny, to complement the telescopic survey in the English Bible courses.

Hebrew is studied, as an aid to understanding the background, the linguistic color and the meaning of the Old Testament. It also sheds light on the new Testament which is, linguistically, in debt to the Old.

The study of the New Testament in Greek is indispensable for the theological student. By intensive study of the documents in the original language, the student gains practise in an exegetical method which will implement his life-long concern with the New Testament.

II. Christian History

In this department the story of how the living Christ and His Gospel have fared over the centuries is the underlying theme. The formative factors in the Church's past are set forth. Emphasis is laid upon the historic development of doctrine as well as on the missionary, organizational, and social aspects of Christianity. The courses in this field aim to give the student a perspective and sense of balance as he faces the problems confronting the Church today.

III. Systematic Theology

This department seeks to achieve a contemporary interpretation of the content of revelation. The mighty dogmas of the Church have a changing doctrinal dress — a dress perforce both transient and local. Hence it is the nature of Systematic Theology that it should be at once continuity and change. The revelation of God in Christ remains as man's one hope, but the knowledge of that revelation can grow. And the experience of it is influenced by needs which at the time are most acutely felt.

IV. The Minister and His Work

The purpose of this department is to equip the student to perform the important specific tasks of the Christian ministry. A proper equipment necessarily includes certain fundamental principles and skills in preaching, teaching, evangelism, worship, missions, administration, and pastoral work. But the Seminary's ideal of a well prepared minister is also Christ-centered, being that of a servant who above all else represents his Lord with entire devotion, and carries on his work not only with technical effectiveness but also in the spirit of his Master.

THE COURSES OF INSTRUCTION FOR RESIDENT STUDENTS

I. The Holy Scriptures

111. English Bible, I. Three hours a week. First term. Juniors.

(a) An historical review of the English versions of the Bible.

(b) A scheduled program of reading designed to encompass the whole of the Scriptures during the student's junior year.

(c) A detailed classroom study, with lectures, of:

1. One of the four Gospels, with particular attention to the idea of the terms *Son of Man*, and *Messiah*, and of the miracles and parables.

2. Selected portions of the Book of the Acts.

3. The Epistle to the Philippians.

112. English Bible, II. Three hours a week. Second term. Juniors.

A continuation of 111.

113. English Bible, III. Three hours a week. Third term. Juniors.

A continuation of 112.

211-213. Hebrew, I. (Alternate year course.) Three hours a week. Three terms. Juniors and Middlers, to be offered 1944-45.

The fundamentals of Hebrew, for the sake of acquaintance with the Old Testament in its original language and appreciation of its forms of expression. A language portal to the Hebrew mind, to usher the student into intellectual and devotional kinship with the genius of the ancient Scriptures.

221. Old Testament Introduction. Three hours a week. Second term. Middlers and Seniors, 1944-45.

An introduction to the Old Testament in its divisions of Law, Prophets, and Writings; to the individual books and their basic message, in their historical setting, their foreshadowing of the New Covenant, and their applicability to our day.

222. Prophecy in the Old Testament. Three hours a week. Second term. Middlers and Seniors, 1945-46.

The prophet as an heroic messenger of God, to the Hebrews, and to the people of our day. The social implications of the prophetic writings, study of the messianic messages, in their setting, with attention also to their expository and other homiletical values.

223. The Poetry of the Old Testament. Three hours a week. Third term. Middlers and Seniors, 1945-46.

A study both of form and content of selected psalms and other Old Testament poetry, and of the kindred wisdom literature, with attention to the devotional, homiletical, and evangelical value of their writings to the minister of today. A course in reading and cursory exegesis, with special attention to the messianic psalms.

312. A Reading Course in New Testament Greek. Three hours a week. Second term. Juniors.

St. John's Gospel; the Acts of the Apostles.

313. New Testament Introduction. Two hours a week. Third term. Juniors.

The people of our Lord's time. Their language. The Canon. The documents. The historical setting. The meaning of the Gospel.

321. The Law and the Gospel in St. Paul's Letter to the Galatians. Two hours per week. First term. Middlers.

A study in soteriology with emphasis upon the role of Jesus Christ as Saviour, and Liberator from the bondage of the Law. Exegetical. Expository. The student is guided into an understanding of the scholarly approach to the study of the New Testament. The method followed here is meant to be typical and illustrative of the kind of exegetical study he will do well to pursue throughout his ministry.

322. The Gospels of the Church Year. Two hours a week. Second term. Middlers.

Exegesis. Word study. A practical introduction to the proper study of the Scriptures in preparation for expository preaching. An endeavor to inculcate the habit of patient and scholarly study of text and context on the basis of the original language, as the first step in sermon preparation.

323. The Church in St. Paul's Letter to the Ephesians and Collateral Writings. Two hours a week. Third term. Middlers.

A study in new Testament ecclesiology based on thorough exegesis of Ephesians and other pertinent passages in the new Testament, and illustrative of method to be pursued by the student in approaching similar studies in New Testament theology.

II. Christian History

411. The Ancient and Medieval Church, from the Apostolic Age to the height of the medieval papacy (A.D. 33-1215). Three hours a week. First term. Juniors.

412. The Renaissance and the Reformation, from the Fourth Lateran Council to the close of the Thirty Years' War (1215-1648). Three hours a week. Second term. Juniors.

413. The Modern Period, from the Peace of Westphalia to the advent of nazism (1648-1933). Three hours a week. Third term. Juniors.

These courses are intended to give the first-year student a general acquaintance with the field of Christian history. The lectures are supplemented with collateral reading, written reports, biographical presentations in class by the students.

422. The Church in the Americas, I. Three hours a week. Second term. Middlers and Seniors, 1945-46.

From the planting of the Church in the western hemisphere in the sixteenth and seventeenth centuries to the Great Revival in the early nineteenth.

423. The Church in the Americas, II. Three hours a week. Third term. Middlers and Seniors, 1945-46.

From the era of general organization in the early nineteenth century to the pan-American consciousness of the present day.

These two courses endeavor to present the rise of Christianity in the western hemisphere. The beginnings and development of the major religious bodies in the United States and Canada are dealt with, together with the expansion of the Church in Central and South America.

Within this broad setting the history of the Lutheran Church receives special attention, due emphasis being laid upon the antecedents of those groups now constituting the United Lutheran Church, the Synodical Conference, and the American Lutheran Conference.

III. Systematic Theology

511. Orientation Course. Two hours a week. First term. Juniors.

The student is introduced to the Seminary's program and goals and to an appreciation of his environment and duties. He becomes acquainted with the scope of theological study, surveys the whole field, and familiarizes himself with the meaning of theological terms. Mid-term examination in content, etc., Luther's Small Catechism.

521. Christian Doctrine, I. Three hours a week. First term. Middlers.

A course in systematic theology—the doctrine of God, creation, providence, man, and sin.

522. Christian Doctrine, II. Three hours a week. Second term. Middlers.

The doctrine of Christ, redemption, justification, and salvation.

523. Christian Doctrine, III. Three hours a week. Third term. Middlers.

A study of the holy Spirit, the means of grace, the Church, and the last things.

The aim in these courses is to lead candidates for the ministry into a full, mature adherence to the Christian teaching as a total view of life. The substance of Christian doctrine is studied in its derivation from Scripture, and in the light of its confessional, historical, and philosophical expressions. Text and lectures.

531. Ethics, I. Two hours a week. First term. Seniors.

Christian Ethics as applying to the individual person. The Kingdom of God as the highest good. The problem of sin and the moral personality. How the highest good is mediated through Christ, to the making and maturing of Christian character. The Christian and his daily conduct. Lectures. Discussions.

532. Ethics, II. Two hours a week. Second term. Seniors.

Continuation of course 531, with emphasis upon Social Ethics. The ethical principle in the family, the state, the Church. Consideration of Social Ethics with respect to a world in flux. The problems of war and peace from the positive Christian viewpoint. Lectures. Discussions. Reports.

534. Symbolics. Three hours a week, with a fourth hour at the pleasure of the instructor. First term. Middlers and Seniors, 1945-46. (Alternate year course.)

An historical study and interpretation of the Lutheran Confessions, together with an appraisal of the communions and sects constituting the Church universal. Lectures. Collateral reading. Reports on field trips to various denominational and sectarian centers in the Chicago area.

IV. The Minister and His Work

611. Psychology for Pastoral Work. Three hours a week. First Term. Juniors.

The aim of this course is to gather in usable form and reinforce, the student's knowledge of normal human beings, so as to prepare him to deal effectively with people in the various educational and pastoral relations. A lecture course, with readings and case studies.

612. Principles of Christian Education. Three hours a week. First term. Middlers.

This course is meant to give the student a grasp of the aims in view in Christian instruction, the best methods of teaching religion, and the work of enlisting and training leaders. A lecture course, with examination of standards, texts, and courses.

613. The Pastor's Educational Task. Two hours a week. Second term. Middlers.

An introduction to the work of the minister in administering the church schools, supervising the use of prepared literature, and managing young people's work. Lectures, with study of programs and helps.

631. Catechetics. Three hours a week. First term. Seniors.

Instruction in organizing and teaching classes both of children and of adults, using materials and planning lessons in Luther's Small Catechism, and preparing courses for adults. Lectures, studies, and original work by students.

632. Pastoral Theology. Three hours a week. Second term. Seniors.

This course aims to give the student an understanding of the principles, the attitudes, and the procedures that make for a successful pastoral leadership and a vitally Christian ministry to individuals. Lectures and case studies.

633. Church Administration and Stewardship. Three hours a week. Third term. Seniors.

Principles and methods of developing the congregation's stewardship life, and practical lectures on church administration, with discussions, exercises, and field visits calculated to qualify the student as an able manager of the business affairs of a parish in all its relationships.

711. Sermon Construction. Two hours a week. First term. Juniors .

This course aims to help the beginner to establish sound practice in the first essentials of sermon production, how to maintain unity, evaluate the message, plan the strategy, and develop the ideas. Laboratory method with necessary reading. Based on the analysis and study of a large number of sermons and outlines, including those prepared by the class.

722. Preaching from Texts. Two hours a week. Second term. Middlers.

The course aims, by examples and by practise, to establish sound procedures in the study and handling of texts of Scripture in preaching. It includes also a detailed study of the essentials of good oral expression as compared with writing. The course consists mainly of guided sermon production by the students, with practise, criticism, and personal conferences. The preparation of sermons for special occasions—anniversary, children's services, confirmation, funeral, etc.

723. Expository Preaching. Two hours a week. Third term. Middlers.

The course gives examples and guidance in the study of passages for exposition, organization, and management for unity and force, and the handling of detailed material in the expository sermon. Demonstrations, reports on study of selected passages, and the complete preparation of sermons.

731. Homiletical Literature. Two hours a week. First term. Seniors.

This course consists mainly of reading and discussion, not of sermons, but of the extensive literature of preaching, including books in homiletical technique. Assignments, reports, discussions, lectures.

732. Great Preachers, Past and Present, and Their Sermons. Two hours a week. Second term. Seniors.

An interpretative study of selected master preachers of all ages.

811. The Task of the Ministrant. Two hours a week. First term. Juniors.

A preliminary liturgical course, seeking to develop in the student an acquaintance with and love for good worship usages, as well as the ability to conduct the service properly and to read the Scriptures to the edification of the congregation.

812. Liturgical Materials. Two hours a week. Second term. Juniors.

This course aims to familiarize the student with the ideals of Christian worship and with the rich historical worship materials, services, offices, and prayers, in the conviction that effective use requires a broad acquaintance with the liturgical treasures of the Church. Analyses and explanations, with practise by the students.

813. The Arts in Worship. Two hours a week. Third term. Juniors.

A study of the Church Year in worship, and how the worship is enriched by music, hymns, the altar with its furnishings, symbolism, architecture, etc. Lectures, demonstrations, and field trips.

931. The Missionary Enterprise. Two hours a week. Third term. Juniors.

Home and foreign missions as an essential part of the work of the Church; and an immediate concern of every pastor; missionary motives; methods at home and abroad; history of missions here and in foreign fields; the missionary work and achievement of the United Lutheran Church of America; present-day problems and opportunities; needs and programs for the post-war world. Lectures. Discussions. Reports.

932. Evangelism. Two hours a week. Second term. Seniors.

Evangelism in the congregation, in the Church School, and in the organizations of the parish; pastoral leadership; personal visitation, and catechetical evangelism; training lay evangelists; preaching missions; special services. The aim of the course is practical. An attempt is made to show how a congregation can carry forward a comprehensive program of aggressive evangelism by using its own resources. Lectures. Discussions. Study of actual projects through books and reports, and by contact with those engaged in them. In collaboration with local pastors, clinical experience in seeking to win the unchurched.

933. Social Missions. Four hours a week. Third term. Middlers and Seniors, 1945-46. (Alternate year course.)

A study of the Church's historical contribution in the field of welfare work, and of its present status and participation in that field. Special emphasis is given to the theological basis of social missioning, as well as to its practical expression in the work of agencies, institutions, and parish groups. The secular programs of voluntary and governmental agencies with which the pastor may have occasion to deal receive special attention.

Lectures, collateral reading in social work, field trips in the Chicago area, reports and case studies. Visiting lecturers, authorities in their field, present certain aspects of social welfare work to the class.

Remedial Courses

Arranged by the faculty for the profit of students who are admitted to the Seminary in view of their Bachelor's degree from an accredited college, and other qualifications, but who failed to include in their undergraduate work, one or both the following courses normally required for admission to the Seminary.

301. Elementary Greek. Three hours a week. First term. Elective. No credit.

For students who have had no college Greek. Ordinarily, two years of college Greek are required for admission to the Seminary. In extraordinary circumstances, with approval of the faculty, juniors who do not present Greek at entrance may arrange for this course.

801 German. Two hours a week. Second and Third terms. Elective. No credit.

The Seminary cannot assume responsibility for teaching courses in elementary German, but provides special work in the field of liturgics and homiletics. It aims to develop the reading and preaching ability

of students who have at least a fair foundation in the language, in order that they may minister to individuals and groups in the German language.

Voice

Individual and group instruction in the proper use of the voice. Special attention is given to the correction of minor defects. Emphasis upon clear enunciation, modulation, resonance, tone quality. Recordings are made on a modern recording machine, to help the student criticize his own speaking and discover what improvements he must make. Work in this field is required—hours and extent of it are determined in consultation with the voice instructor.

THE EXTENSION DEPARTMENT OF THE GRADUATE SCHOOL

In order to provide opportunity for ministers to continue systematic theological study during their post-graduate years, the Seminary, over fifty years ago, established an extension department. Courses are offered in each of the following fields:—The Biblical, the Historical, the Theological, the Practical.

The degree of Bachelor of Divinity is conferred upon candidates who fulfill the following requirements:—the candidate must be a graduate of a recognized college or university with the degree of Bachelor of Arts or its equivalent, and a graduate of a theological seminary. The candidate is required to complete whatever courses are necessary for the fulfillment of the B.D. requirements for students in residence in this Seminary. He must also present a satisfactory thesis which gives evidence of the ability to do independent and original work.

The degree of Master of Sacred Theology is conferred upon candidates who fulfill the following requirements:—the candidate must spend two terms in residence in the graduate school, taking a total of four courses. (Half-credit courses; see description of graduate summer session in this issue of the RECORD.) He shall, in addition, take five courses in extension for a total of nine full course credits. A thesis, which shall be an original contribution to theological knowledge, is required.

Beginning with the academic year 1944-45, the proportionate requirements in residence and in extension for the S.T.M. degree shall normally be as stated above. In exceptional cases, however, the Faculty may waive the rule requiring four courses in residence.

Students who are at present enrolled in the extension department, or students who by the end of the current academic year shall have enrolled therein, may complete their requirements for the S.T.M. degree under the plan heretofore operative.

The registration fee in the extension department is \$5.00 for each course. For full information relative to graduate work in extension address

PROF. E. F. KRAUSS, D.D.
Dean of the Extension Department
1618 South Eleventh Avenue
Maywood, Illinois.

GRADUATE COURSES IN EXTENSION

1353. The Formation, Language and Text of the New Testament.

An advance study of present-day literature in the field of canonicity, and of the materials and methods of textual criticism. The student's task: to present, in a course paper, the student's own conclusions on the basis of his study of recent findings and theories in this field.

1365. The Synoptic Problem. A study of the history of synoptic criticism. The student's task: to evaluate proposed solutions of the problem, with special attention to Form Criticism.

1451. Special Studies in American Church History. Besides giving the student a view of the historic development of Christianity in America, this course enables him to choose some particular subject or trend for special study. Reports on assigned reading which covers the general field, plus a course paper giving evidence of thorough work on the selected special study.

1461. The Lutheran Church in America. A survey of its growth and expansion from colonial times to 1942. Among the various aspects of this history some receive special attention, among these being immigration, church organization, missions, biography. Reading assignments call for a firm grasp of the issues involved, besides an appreciation of the American background against which the rise of the various Lutheran bodies is set. Requisites: reports on required reading; course paper on some selected topic.

1551. The Idea of the Kingdom. A course designed to acquaint the student with the methods and results of modern scholarship as these bear upon the idea of the Kingdom in the gospel narratives. Post-exilic apocalyptic literature, Hebrew eschatology, and near-Oriental religious ideas are examined for the purpose of learning and estimating their influence upon the desires and hopes which constituted the religious mood of the first century. Required: reports on required reading; a course paper on a selected topic.

1552. The Work of Christ. A course designed to acquaint the student with the modern theological literature produced by the contemporary concentration upon and reworking of the doctrine of the atonement. Required: reports on assigned readings; a course paper on a selected topic.

1651. Christian Education in the Parish. This is a course of extensive reading in the literature of the educational movement that has had its radical development in the last twenty years. The student is guided in his study and reports on significant works in the major phases of the subject: The principles and objectives of Christian Education; teaching procedures and skills; congregational agencies for education and their administration, including Sunday, weekday, and vacation schools; leadership development; and young people's work. Reading of educational journals is included. The aim of the course is to bring the student abreast of the movement today, to define its problems, and to point toward improvements.

1751. Objectives and Resources in Preaching. Two aims control the work of this course. The first is to accomplish a needed clarification of the purposes and possibilities of preaching and so to set the task where it belongs in the Christian life of Protestants. The second aim is to consider what means we have for the achievement of these purposes, and how to improve our use of these means. The student is given help in making a discriminating and critical evaluation of the extensive but not too adequate current literature on preaching, including sermons; in making a comparison with older works; and in the development of better techniques.

1951. Social Work and the Lutheran Church. Designed to acquaint pastors with the general field of social work, and to provide them with a practical knowledge of the facts and possibilities of the Church's Social Mission. Selected readings are from a variety of secular and religious sources. These call for summaries by the student, together with practical assignments in case studies and community surveys. The student may choose either rural or urban social work for his major concentration in this course.

STUDENTS IN RESIDENCE

Fifty-Third Year, 1943-1944

Seniors

HOWARD LARKIN BREMER.....	Chicago, Ill.
Carthage College	
ALBERT THEODORE ERICKSON.....	Elmhurst, Ill.
Carthage College	
ROBERT JAMES MARSHALL.....	Burlington, Iowa
Wittenberg College	
CHRISTIAN MEYER.....	Beardstown, Ill.
Carthage College	
CLARENCE ARNOLD PAYNE.....	Waterloo, Iowa
Aurora College	
WILLIAM HENRY SCHNEIDER.....	Chicago, Ill.
McKinley-Roosevelt University	
GEORGE WALTER WOLF.....	Chicago, Ill.
Carthage College	
WILLIAM DANIEL WEST.....	Centralia, Ill.
Carthage College	

Middlers

WILLIAM HENRY BARR.....	Berwyn, Ill.
Carthage College	
C. CHARLES BACHMANN.....	Milwaukee, Wisc.
Carthage College	
CLARENCE HENRY KENN*.....	Chicago, Ill.
Carthage College	
HENRY FREDERICK NEAL.....	Murphysboro, Ill.
Carthage College	
EDWIN JULIUS OEHLKE.....	Goliad, Texas
Midland College	
MARCUS FREDERICK OTTERBEIN.....	Chicago, Ill.
Carthage College	
CHARLES THEODORE POWELL (Middler and Junior Courses).....	Jonesboro, Ill.
Carthage College	
ROBERT CLAYTON SCHMIDT.....	Marinette, Wisc.
Carthage College	
GEORGE WILLIAM SCHUETTE.....	Columbus, Ind.
Wittenberg College	
ROBBIN WILEY SKYLES.....	Chicago, Ill.
Morgan College	
WILLIAM HENRY SWARBRICK.....	Nokomis, Ill.
Carthage College	
ELDRED HERMANN TREDE.....	Steeleville, Ill.
Carthage College	
ROSS HENRY TROWER.....	St. Louis, Mo.
Carthage College	

Juniors

VLADIMIR PAUL BENKO.....	Cleveland, Ohio
Gettysburg College	
DAVID HENRY BREMER.....	Wheaton, Ill.
Wittenberg College	
LUTHER HAROLD COOPERRIDER.....	Maywood, Ill.
University of Chicago	
EVERETT WILFRED ERICKSON.....	Thief River Falls, Minn.
Gustavus Adolphus College	
GORM RASMUSSEN.....	Springfield, Ill.
Carthage College	
LUTHER SCHMIDT*.....	Centralia, Ill.
Carthage College	

Special

MIRIAM L. HOCKMAN.....	Chicago, Ill.
University of Chicago	
BASIL FENELON HOLT.....	Maywood, Ill.
Loyola University	

*Fall Quarter, 1943.

EXTENSION STUDENTS

ALLEN, HARRY RAYMOND.....	Chicago, Illinois
A.B., Carthage College, 1923.	
B.D., Chicago Lutheran Seminary, 1926.	
Takes 18, 19.	
BAHUTH, JOHN JOSEPH.....	Springfield, Illinois
A.B., Roman Catholic College, Haifa, Palestine.	
Lutheran Bible School, Mt. Carmel, Palestine, 1929-1931.	
Graduate Thompson Institute, Jerusalem, Palestine, 1933.	
Graduate 1, 9, 12, 171a, 21. Takes 19.	
BIRD, CHESTER STANFORD.....	Bridgeport, Ohio
A.B., Wittenberg College, 1927.	
B.D., Hamma Divinity School, 1930	
Takes 1.	
BISHOP, KERMIT JAY.....	Adamsville, Ohio
A.B., Wittenberg College, 1925.	
B.D., Hamma Divinity School, 1928.	
Takes 4	

- BOLDUAN, ARCHIBALD RICHARD**.....Buffalo, New York
Central Technical High School, Toronto, Canada.
Graduate Concordia Seminary, Springfield, Illinois.
Takes 4
- BOSCH, HERBERT ARNOLD**.....Buffalo, New York
Graduate Wagner College, 1918.
Graduate Philadelphia Seminary, 1921.
B.D., Philadelphia Seminary, 1924.
Takes 3, 5, 19, 23
- BRAVIN, DAN KALVIN BARTHOLOMEW**.....Pittsburgh, Pennsylvania
International Training College, London
Pittsburgh University
B.A., Pikes Peak Bible Seminary and Burton College.
Takes 6.
- CONRAD, DOUGLAS ALVIN**.....Halifax, Nova Scotia
A.B., Dalhousie University, 1931.
Graduate Philadelphia Lutheran Seminary, 1934.
B.D., Philadelphia Lutheran Seminary, 1935.
Grad. 4, 12, 19. Takes 20.
- CURRAN, GEORGE JACOB**.....Maywood, Illinois
A.B., Gettysburg College, 1925.
A.M., Gettysburg College, 1928.
B.D., Gettysburg Seminary, 1928.
Takes 6.
- ELDER, DONALD EVERLY**.....Indianapolis, Indiana
A.B., Wittenberg College, 1932.
B.D., Hama Divinity School, 1934.
Takes 9, 23.
- ENGSKOW, BERNHARD JENSEN**.....Dannebrog, Nebraska
A.B., Omaha Municipal University, 1931.
Chicago Lutheran Seminary, 1932.
B.D., Trinity Seminary, Blair, Nebraska, 1935.
Takes 1.
- ENGSTROM, KENNETH LYNETTE**.....Gwinner, North Dakota
A.B., Gustavus Adolphus College, 1932.
Graduate Augustana Theological Seminary, 1936.
Takes 11, 16, 19.
- FRENK, ERDMANN WILLIAM**.....Joliet, Illinois
Concordia College, Milwaukee, Wisconsin, 1916-1919.
Concordia Seminary, 1919-1921.
B.D., Chicago Lutheran Seminary, 1929.
Ph.D., Webster University of Atlanta, Georgia, 1932.
Grad. 5, 7a, 7b, 8e, 11. Takes 3, 18, 21.
- GASTON, ROBERT EDWARD**.....Eureka, Kansas
A.B., Midland College, 1926.
B.D., Chicago Lutheran Seminary, 1929.
Takes 4, 5, 6, 8, 13, 16, 20, 23.
- GILBERT, GLENN GAYLORD**.....Chicago, Illinois
B. S., Lewis Institute, 1937.
A.M., Northwestern University, 1938.
B.D., Chicago Lutheran Seminary, 1941.
Takes 11, 12, 13, 14.
- HUMMON, EDWARD**.....Louisville, Kentucky
A.B., Wittenberg College, 1929.
B.D., Chicago Lutheran Seminary, 1939.
Takes 4, 6, 7, 13, 14.
- HUNTLEY, RICHARD LEWIS**.....Freedom, Pennsylvania
A.B., Bridgewater College, 1936.
B.D., Gettysburg Seminary, 1941.
Takes 20.
- KJAER, JENS CHRISTIAN**.....Racine, Wisconsin
A.B., Midland College, 1931.
B.D., Western Theological Seminary, 1931.
Kolding Gymnasium, Denmark, 1924-1927.
Grandview Seminary, Des Moines, Iowa, 1927-1929.
Chicago Lutheran Seminary, 1929-1930.
Takes 4, 6.
- KNISELEY, KARL EUGENE**.....Scenery Hill, Pennsylvania
A.B., Susquehanna University, 1938.
B.D., Philadelphia Lutheran Seminary, 1943.
Takes 23.

- KRAUSS, ALFRED ARTHUR.....Marsh, Montana
Northwestern College, Watertown, Wisconsin.
Lutheran Seminary, Wauwatosa, Wisconsin.
Northwestern Lutheran Seminary.
Takes 1, 14.
- KUDER, JOHN H. F.....Niagara Falls, New York
Martin Luther Seminary, Buffalo, New York.
Takes 4
- MANZ, JAMES GEORGE.....New Lenox, Illinois
A.B., Concordia Seminary, St. Louis, 1942.
B.D., Concordia Seminary, St. Louis, 1943.
Takes 2, 4, 5.
- MUMFORD, JOHN DAVID.....Bucyrus, Ohio
B.S., Gettysburg College, 1934.
B.D., Gettysburg Seminary, 1937.
Takes 3.
- PIFER, WILLIAM L.....Indianapolis, Indiana
A.B., Wittenberg College.
B.D., Hamma Divinity School.
Takes 6, 7.
- RAJALA, OLIVER A.....Cicero, Indiana
A.B., Wittenberg College, 1940.
B.D., Hamma Divinity School, 1943.
Takes 6, 20.
- REINKE, MILTON AUGUSTUS.....Downers Grove, Illinois
Concordia College, Fort Wayne, Indiana, 1922.
Concordia Seminary, St. Louis, 1925.
A.M., University of Chicago, 1926.
Divinity School, University of Chicago, 1926-1929.
B.D., Chicago Lutheran Seminary, 1936.
Takes 4
- RETTMANN, FARKAS WOLFGANG.....Pittsburgh, Pennsylvania
Ev. Lutheran High Gymnasium, Budapest, eight years.
Queen Elizabeth University, Hungary.
University of Leipzig, Germany.
B.D., Chicago Lutheran Seminary, 1940.
Takes 4, 9, 12, 14, 19, 22, 24.
- RHINE, JOHN SAMUEL.....Gurley, Nebraska
A.B., Susquehanna University, 1930.
B.D., Chicago Lutheran Seminary, 1933.
Takes 12, 13, 20, 21, 23.
- SAARISUU, ARVI HENRY.....Rudyard, Michigan
Finnish Lyceum, eight years.
University of Helsinki.
Theological Department, University of Helsinki, 1926-1930.
Takes 4
- SCHERER, HENRY.....Vallejo, California
A.B., Midland College, 1925.
B.D., Western Theological Seminary, 1928.
Grad. 1, 4, 10, 13, 16, 17, 19, 21. Takes 18.
- SCHMIEDEL, PAUL LUTHER.....Elderton, Pennsylvania
A. B., Thiel College, 1938.
Graduate Philadelphia Lutheran Seminary, 1941.
Takes 1, 3, 5, 13, 17.
- SCHNIZLER, PAUL FREDERICK.....Baltimore, Maryland
A.B., Capital University, Columbus, Ohio, 1925.
Graduate, Capital University Seminary, 1928.
Takes 1.
- SCHOTT, GEORGE FREDERICK.....Columbia, South Carolina
A.B., Lenoir College, 1937.
B.D., Lutheran Theological Southern Seminary, 1942.
Takes 4, 9, 10, 11, 12, 13, 14, 20, 23.
- SPLETZER, ROBERT A.....Melrose Park, Illinois
Takes 4, 10, 14, 19, 20.
- STADIUS, ARNOLD.....Marquette, Michigan
Suomi Junior College, 1931-1933.
Suomi Theological Seminary, 1933-1935.
A.B., St. Olaf College, 1936.
Graduate Helsinki University, 1939.
B.D., Chicago Lutheran Seminary, 1940.
Takes 5.

STRAND, HALVDAN ARNHOLT.....	Valbrand, Sask., Canada
High School, Norway.	
Toronto Bible College, 1935-1938.	
Takes 1, 19.	
THOMAS, JACOB WESLEY.....	Pittsburgh, Pennsylvania
A. B., Thiel College, 1934.	
B.D., Philadelphia Lutheran Seminary, 1940.	
Takes 6, 14.	
TILLMANS, WALTER GUENTHER.....	Giddings, Texas
M.A., Ohio State University.	
B.D., Wartburg Theological Seminary.	
Takes 1.	
TRANBERG, CHRISTIAN PETER.....	Vandalia, Illinois
A.B., Carthage College, 1910.	
B.D., Chicago Lutheran Seminary, 1929.	
Philadephia Lutheran Seminary, 1914-1915.	
Hartford Theological Seminary, 1924.	
Hamma Divinity School, 1929.	
Takes 5, 6, 7, 10, 12, 17, 22.	
TREUSCH, EARL JACOB.....	Milverton, Ont., Canada
A. B., Waterloo College, 1937.	
Graduate Waterloo Seminary, 1939.	
B.D., University of Western Ontario, 1943.	
Grad. 4. Takes 9, 10, 14, 16, 19, 20, 23.	
TREXLER, BERNARD LITTLETON.....	Rocky Mount, North Carolina
Takes 4, 18.	
VELER, HERBERT WILLIAM.....	Stony Ridge, Ohio
A.B., Wittenberg College, 1929.	
B.D., Hamma Divinity School, 1932.	
Takes 6.	
WAGNER, EDWARD LAWRENCE.....	Corry, Pennsylvania
A.B., Wittenberg College, 1929.	
B.D., Hamma Divinity School, 1932.	
Takes 4, 7, 8.	
WAHLIN, GEORGE W.....	Chicago, Illinois
A.B., Gustavus Adolphus College, 1929.	
B.D., Augustana Seminary, 1932.	
Takes 1, 2, 4.	
WICK, WALTER MAXWELL.....	Middlebury, Indiana
A.B., University of Nebraska, 1934.	
B.D., Chicago Lutheran Seminary, 1937.	
Takes 6, 30.	
ZABEL, NORBERT CARL.....	Duncan Field, San Antonio, Texas
St. John's College, Winfield, Kansas, 1932-1934.	
Concordia Theological Seminary, 1934-1939.	
Takes 1, 11, 13, 20. Grad. 5, 17.	
ZULAUF, MARTIN J.....	Detroit, Michigan
A.B., University of Saskatoon, 1939.	
B.D., Lutheran Seminary, Saskatoon, 1941.	
Takes 4, 7, 12, 17, 21, 22, 24.	

SUMMARY OF STUDENTS

Seniors	8
Middlers	13
Juniors	6
Special	2
Total Resident Students.....	29
Total Extension Students.....	47
Grand Total	76

FROM OUR TREASURE-TROVE

*Various Scruples of Dr. Martin Luther
Expressed at the Diet of Augsburg*

Anno 1530

(Continued)

Secondly, Christianity will not be condemned on that account, for as in time past the holy people of God were forgiven when they had failed to observe various commandments and religious ceremonies, namely, when they were prisoners in Babylon or were held up and hindered in other places and so unavoidable distress and force did not admit of the performance of these. Moses cautioned them (Deut. XII) not to do in the land of Canaan as they had done in the wilderness. For nearly forty years they had omitted circumcision (Joshua V). God will, therefore, pardon Christians who up to this time have observed (the sacrament) in one form because they did it under force as such, on whom this abuse was pressed by clerical tyrants without their consent, so that they could not have taken it in proper form, nor knew how to take it rightly. So, then, it is not the fault of Christians but of tyrants and false teachers who with wantonness and abuse held Christians prisoners, and oppressed them without their consent or knowledge, setting up such abuse.

Thirdly. The Christian church is not condemned on this account. Though it still harbor faults and abuses, or, as says St. Paul Ephesians V, spot or wrinkle, it is by far another matter to harbor sin and error and another to be condemned. Christianity cannot be without sin and error, yet it is not *condemned* on account of it. St. Paul, one of the foremost and holiest members (of the church) confesses Romans VII that he is a captive bondsman of sin and yet wants to be uncondemned when in chapter eight, verse one he says, "There is, therefore, now no condemnation to them which are in Christ Jesus"; Christ himself has taught his disciples in the Lord's Prayer, "forgive us, our trespasses, as we forgive them that trespass against us." Furthermore, in Matthew VI he says to the same disciples, "if ye forgive not men their trespasses." From these words it follows clearly that the apostles had such faults by which they would have been condemned lest they be forgiven. What need would there have been for the apostles and all Christianity to pray for forgiveness of sin if they did not commit sin that required forgiveness and were condemned without forgiveness? There can be no saint on earth who lived so holily that he needed not to pray the Lord's Prayer. If there were, the Lord's Prayer would be wrong in the case of a saint.

It is true, the Christian church is holy and cannot err (as says Article III, "I believe a Holy Christian Church"). Yet it is true only

as far as it regards the operation of the Holy Ghost; in that respect she is perfectly holy in Christ, but not in herself. As far as she still is in the flesh, she harbors sin and can err and be misled. For the sake of the Spirit however, she is forgiven; there is forgiveness of sin for her because she believes in Christ and confesses her sins (even the hidden ones, Psalm 18). Who can sense all his faults? Paul teaches Romans VII that our body (i.e. the Christian's body) is dead on account of sin, but that the spirit is alive for the sake of righteousness; he confesses freely that all Christians are sinners in the flesh and subject to death; and yet, according to the spirit live in Christ. The whole Christian church of Jerusalem, therefore, erred in the beginning (50 A.D. at the first synod) when she wanted to legislate circumcision for all Gentiles and the keeping of the Law of Moses, lest they would not be saved. This contends directly against the chief article on which stands the church of Christ, namely, that we are saved solely through Christ and his grace without the Law and circumcision. What a time Paul had there (at Jerusalem) to have his tenet sanctioned! What wonder that afterwards, when Christianity was no more so high and rich in the Spirit the church did err and fail; yet she remained holy by the remission of sins as well as she (the church of the first century).

Such faults and errors of the Christian church, however, after they have become manifest, must not be approved or defended as articles of faith; for that would be equal to resisting the Spirit who reveals (the truth) and henceforth no longer be a Christian or forgivable sin but an obdurate and diabolical delusion.

Of the Marriage of the Clergy

In no wise can we approve that marriage be forbidden to *any one* since God created both (man and woman) and has ordained it (marriage). And the doctrine forbidding it is called doctrine of the devil in I Timothy 4.

Of the Private Mass

We cannot concede that the private mass be re-established. We will not suffer it because it is open as daylight how such masses were conducted in the past, a nuisance and idolatry. They teach that it renders pious both him who administers it and him for whom it is said, an *opus operatum et applicatum*. This clearly operates against the chief article of faith in Christ. They themselves cannot deny that these masses had been instituted for such a reason (an *opus operatum*) and sold in all the world, and to this very day they seek nothing but the belly and mammon with them. All of this would not have happened if the mass had not become an *opus operatum*.

R. NEUMANN.

(To be continued)

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MAYWOOD, ILLINOIS

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Beyond these, we need generous gifts for the endowment fund. And additional buildings must be erected after the war, as soon as funds are available—an adequate library, a beautiful chapel—what an opportunity for investments where “thieves do not break through and steal!”

For fuller information write

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Chicago Lutheran Seminary,
Maywood, Illinois.

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